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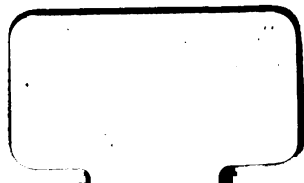
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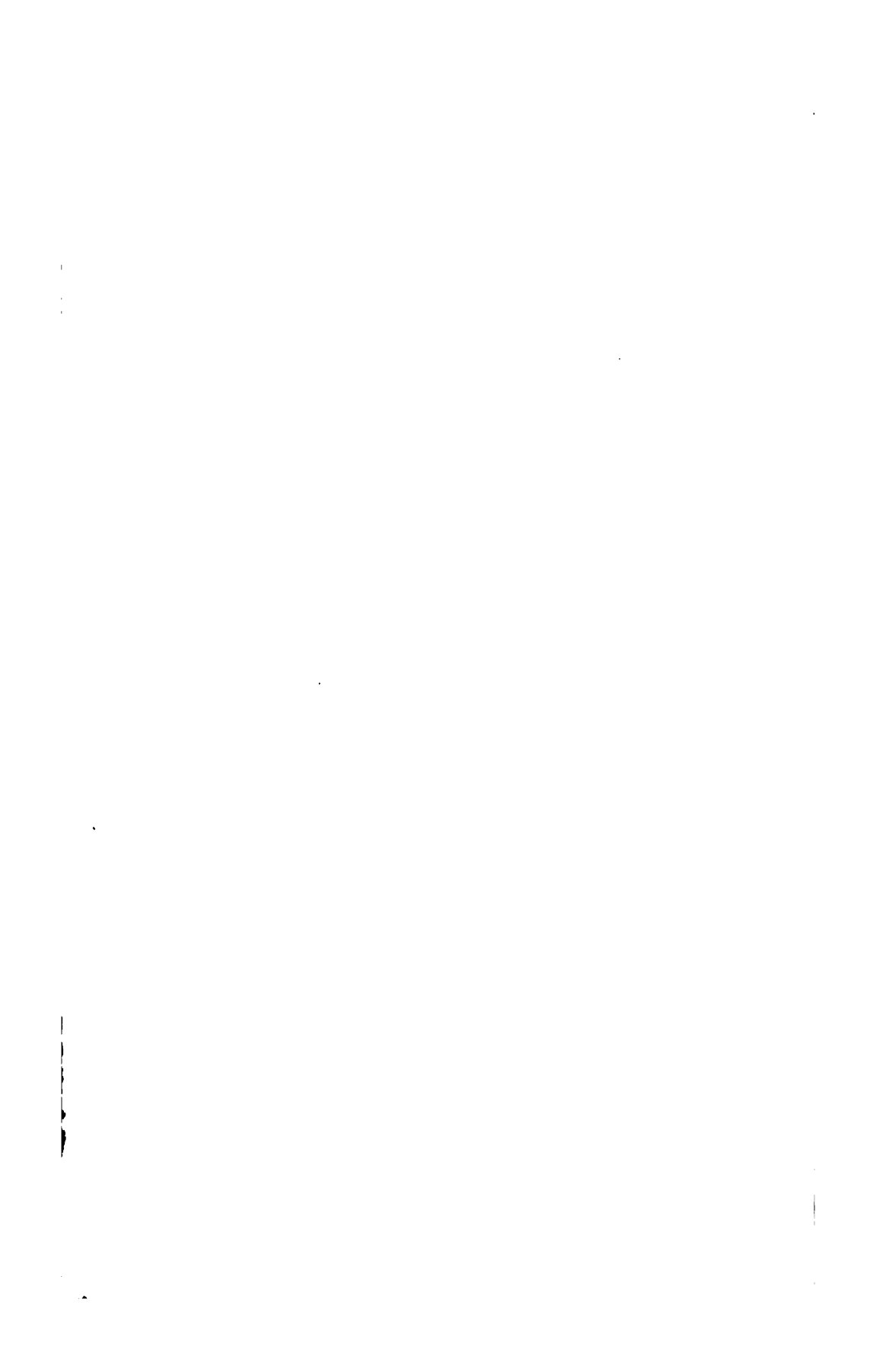


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# EPISCOPACY

TESTED BY SCRIPTURE:

BY

THE RIGHT REV. H. U. ONDERDONK, D.D.

ASSISTANT BISHOP OF THE DIOCESE OF PENNSYLVANIA.

EDITED BY THE

REV. J. M. RODWELL, M.A.

MINISTER OF SAINT PETER'S DISTRICT CHURCH, SAFFRON HILL,  
AND ALTERNATE AFTERNOON LECTURER OF SAINT ANDREW'S, HOLBORN.

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TO WHICH ARE APPENDED

FIVE ESSAYS,

EXTRACTED FROM THE BISHOP'S CONTROVERSIAL WRITINGS  
IN CONNEXION WITH THE ABOVE TREATISE.



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LONDON:

J. LESLIE, 52, GREAT QUEEN STREET.

1840.

995.





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## EDITOR'S PREFACE.

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THE following Essay, by the Right Reverend Bishop H. U. Onderdonk, originally appeared in the November and December numbers of the "Protestant Episcopalian," for the year 1831. Subsequently, in the form of a pamphlet, it obtained extensive circulation throughout the United States. It remained, however, unanswered more than three years, when, at last, it was reviewed in the Quarterly Christian Spectator by the Rev. Albert Barnes of Philadelphia, a Presbyterian minister of high standing, talent, and character. This review was immediately followed by an answer, in the "Protestant Episcopalian," by Bishop Onderdonk. Of this, a further review appeared in the periodical before-mentioned, in the spring of 1835, by the same Rev. author; which was replied to by Bishop Onderdonk, in the "Protestant Episcopalian" for June. Another review of "Episcopacy tested by Scripture" appeared in the "Biblical Repertory" for April, 1835, a Presbyterian publication, to which also, the Bishop immediately replied.

The Episcopal Tract Society of New York republished the Reviews and Replies, at the close of the same year, in a small, but very closely printed 12mo. volume, of nearly 300 pages. The Committee of that Society felt so confident that the Bishop had demolished the objections of his opponents, and established the positions of his original publication, that they lost no time in submitting the whole controversy to the candid judgment of the American public.

It would, perhaps, have been more satisfactory to have reprinted the entire controversy in England. But, in order to avoid the expenses incident on the publication of a bulky volume; and, in deference to the opinion of several friends, (among whom, the editor desires to express his special acknowledgments to the Rev. Thomas Hartwell Horne) the "Tract" alone has been published in its original shape. The notes to the Tract, have been somewhat expanded, by the insertion of additional matter elicited from the Bishop in his replies to the Reviewers. Other valuable remarks, bearing directly upon the subject under discussion, have also been extracted, and arranged in the form

of separate "essays." In order to obviate the charge of unfairness, in thus apparently presenting but one side of the controversy, the Editor begs to remark, that the objections of the Reviewers, may be always inferred from the tenor of the Bishop's rejoinder, even where they are not stated, as they oftener are, *totidem verbis*. Added to which, there is nothing new in the arguments of Mr. Barnes—nothing which has not been repeatedly urged, by the advocates of non-conformity amongst ourselves. Nor is it too much to say that the third reviewer, in the Biblical Repertory, has actually weakened his cause by "luckless assertions and downright mistakes:" in the concluding words of the Bishop, it is a "very dictatorial but very harmless review."

At a time when the question of Church government excites an increasing interest among all ranks of society in England, the Editor feels that he could not bring forward a more important synopsis, than the following, of the *direct* scriptural argument for the divine origin of Episcopacy. Not, however, that the "tract" professes to exhaust the arguments, contained in the holy Volume. Such arguments only have been selected from Scripture, as fall readily into the consecutive train of an inductive course of reasoning. "There are other Scriptural topics," says the Bishop, "such as the Apostleship of Epaphroditus; that of the messengers of the Churches; the probable deaconship of the seventy disciples; the commission given, in the last chapter of St John, to the eleven Apostles; the remarkable prophecy, that, after the Jewish dispensation, God would "take [of his people] for Priests and Levites," which means, as old Testament language, for a High-priest, for Priests, and for Levites; the existence of those three orders in the Mosaic Church; and,—particularly if it be allowed that the whole Christian priesthood, as well as that of Christ himself, is, "after the order of Melchisedek"—the fact, that in the patriarchal branch of that order, there were both High Priests and Priests. These topics may all be used with more or less advantage for Episcopacy; and they are all directly Scriptural; yet not one of them is adverted to in the Tract."

The specified nature of the Bishop's undertaking, precluded, in like manner, an appeal to the Fathers. He expressly, however, disclaims any wish to narrow the ground, which Episcopalians have usually occupied, in this controversy. "The Fathers *are* to be consulted on the subject, because the fabric of the ministry which they describe,

forms an historical basis for interpreting Scripture. . . . Episcopacy can do without them ; yet she rejoices to be *with* them. Considering the prejudice against them, in part, perhaps, well founded, the readier comprehension of a merely scriptural appeal, and the prompt hearing that is accorded it, we deemed it proper to submit to the public an argument of the latter sort—nor is our confidence in it diminished. But every mind that claims prerogative for itself, must allow the fair claims of mind in general, of other minds, *cæteris paribus*—must of course allow reasonable deference to the Fathers—and, for matters of testimony concerning the things of Scripture, must allow the *early* fathers to be witnesses even of “paramount value,” provided the thing they attest, be really found or intimated in that volume.” (Answer to Mr. Barnes’ second Review.) To this striking passage, the following, from Bishop Hall, may seasonably be appended. “The universall practice of the Church immediately succeeding the Apostles, is the best commentary upon the practice of the Apostles. . . . The co-partners and immediate successors of those blessed men, could best tell what they next before them did ; for who can better tell a mans way or pace, than hee that follows him close at the heeles ? And, if particular men or churches may mistake ; yet that the whole church of christian men should at once mistake that which was in their eye ; it is farre more than utterly improbable. A truth, which it is a wonder any sober Christian should bogle at ; yet, such there are, to our grieve, and to the shame of this late giddy age.” (Episcopacie by divine right, p. 37. ed. 1640.\*)

The Editor sincerely trusts, that the “tract,” will prove one among the many means which recent publications have afforded, of placing in a yet clearer point of view, the apostolical commission of the Clergy. The time has now come, when the constitution of the Church must be thoroughly examined, and when ascertained, be studied by all classes, and publicly urged by the Clergy, with a frequency due to its importance: and it is not too much to affirm, that no indistinct tokens may already be discovered in the tone and tendency of public thinking, which shew that this topic will ultimately determine the adherence of the great mass of our population to the church of England. It is to her that the eyes of the thoughtful are already

\* For a valuable synopsis of the argument from Scripture, and from the Fathers, see c. iv. of Mill’s History of the Christian Priesthood. The passages from the Fathers are given at length and in the originals.

directed as the authorized Protester, equally against the additions of Rome, the subtractions of Dissent, and the negations of Infidelity. Already is information on this subject pervading our periodical literature, heard from the pulpit whence it was almost banished, and in many of our schools it has become a subject of familiar and catechetical instruction. Too long have many among the clergy rested upon the fact of their legal establishment, rather than on the truth of their apostolical commission. Their standing and authority has too frequently been traced to their connection with the state; and thus, by overlooking their main bulwark, undue reliance has been placed on what may be a valuable subsidiary, but certainly is not a divine ordinance. Never should it be forgotten that the laws of the New Testament, as well as those of the imperial statute book are on the side of the Church of England. And therefore while she aims, (to borrow the beautiful language of the metropolitan of India) to propagate the vital truths of the Gospel of Christ, in all their grace and in all their holy fruits, she must throw around this substantial body of Christianity her own apostolic, catholic discipline.

The rapid progress which the Episcopal Church in America has made during the last 40 years, and is still making, is mainly due to a right understanding and consistent exercise of Church Discipline.\* In the judgment of Bishop Onderdonk's reviewer, the Episcopal community in that country is "consolidated, well marshalled, under "an efficient system of laws, and pre-eminently fitted for powerful "action in the field of Christian warfare." It is hoped that the Tract now presented, may tend to awaken English Churchmen to *their* privileges as *Churchmen*; and to prove that the communion of which they are members, is based on the will and law of the God of truth.

The only commendation which the Editor would pass upon the production of Bishop Onderdonk, shall be in the words of his opponent, Mr. Barnes. "Our views of it may be expressed in one word. It is the best written, the most manly, elaborate, judicious and candid discussion, in the form of a tract which we have seen on this subject." It is "an argument conducted with entire candour,

\* For interesting statistics, as well as for a general account of the American Church, see Carswell's *America*, a work recently published. See also the journals of the Diocesan Conventions; documents of the most deeply interesting, instructive and encouraging character.

without misrepresentation, and with a manifest love of truth. Our wish is to reciprocate this candour; and our highest desire is to imitate the chastened spirit, the sober argumentation, and the Christian temper evinced in this tract. It is firm in its principles, but not illiberal; decided in its views, but not censorious; settled in its aims, but not resorting to sophism or ridicule, to carry its points. There is, evidently, in the author's mind, too clear a conviction of the truth of what he advances to justify a resort to the mere *art* of the logician; too manifest a love of the cause in which he is engaged to expose himself to the retort which might arise from lofty declamation, or the expression of angry passions toward his opponents."

"One object which we have in view in noticing this tract is, to express our gratification that the controversy is at last put where it should have been at first, on *an appeal to the Bible alone*."—(Mr. Barnes' First Review.)

J. M. R.

*Park Terrace, Barnsbury Park,*  
Nov. 1840.



## INTRODUCTION.

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IN his Answer to the Review of "Episcopacy Tested by Scripture," by the Rev. Mr. Barnes, the author of that tract affirmed that the PRESUMPTIVE ARGUMENT is with the advocates of Episcopacy, and the BURDEN OF PROOF on its opponents. This consideration is not without weight; and, as it was omitted in the tract, a statement of it is here prefixed.

By the *presumptive argument* is meant, a reason or reasons for *presuming* a proposition to be *true*, before the main discussion is entered upon. By the *burden of proof*, so far as it is contrasted with this argument, is meant, the necessity of refuting a reason or reasons for *presuming*, before commencing the decisive investigation, that a certain proposition is *untrue*.

When it is alleged, as it sometimes is, that the burden of proof in this controversy lies on Episcopalians, the only ground of the allegation is, that the claims of Episcopacy displace all Non-episcopal ministers, and unchurch all Non-episcopal denominations. The latter consequence is disclaimed by the author of the Tract. And as to the former, and indeed both, if both are supposed to follow, they may indeed, as being unacceptable to the feelings, require cogent and decisive arguments for our claims; but they do not affect what is logically called the burden of proof. Because a thing *is*, is no presumption that it is *right*. Because there are Non-episcopal ministers, is no presumption that their ministry is valid. The comparative merits of Christianity and Mahomedism, for example, are to be discussed; if Christianity shall have the better of the argument, it will displace the latter religion and its ministers; does this consequence throw the burden of proof, as distinguished from the argument proper, on the former? Surely not; because Mahomedism and Mahomedan ministers exist, is no presumption that they have truth on their side. Again; the question between the Quakers and those who hold to an ordained ministry and visible sacraments, is to be discussed; if the

latter party prevail, they unchurch the former and displace their ministry; but against the justice of these consequences there is, for the reason given, no logical presumption. So, when some Romanists deny *our* ministry; though we have this presumptive argument against them, that, as no one civil ruler and government has ever swayed the whole world, it may be supposed that no one ecclesiastical ruler and government ought to have dominion over all churches; yet we make no further claim to throw on them the burden of proof. And our Non-episcopal brethren must submit to the same obvious rule.

A presumptive argument for a *ministry* is, that in all civil society the people have officers over them. A similar presumptive argument for *Episcopacy* is, that in all large civil societies, the officers over the smaller portions of the people have *higher* officers over *them*. The number of grades among the officers may vary, as expediency shall dictate; but there is always the feature in civil governments of magnitude, that many officers, and several grades of them have a common head above all. The exceptions to this rule are few, if any, and are of course unavailing in this discussion. We find the same rule in armies, navies, corporations, colleges, associations. Human wisdom then, or COMMON SENSE, as indicated by almost invariable practice, declares for grades of officers, and a chief grade superior to the rest. And the presumptive argument is obviously on this side of the question between *clerical* imparity and parity; it is in favour of *Episcopacy*; and the burden of proof, whether that proof be sought in Scripture or elsewhere, is on those who act in opposition to this all but universal rule.

Another presumptive argument for *Episcopacy*, is, that in the ministries of all false religions, if extensively professed, there are different grades, with a common superior. This feature cannot, without a *petitio principii*, be deemed one of the errors of these religions; nay, it is sanctioned, as will immediately be shown, by dispensations allowed to be from GOD. From these dispensations was the Heathen and Mahomedan imparity borrowed; or else it was instituted in accordance with the dictates of human wisdom and common sense. Take either view, and we have a further presumptive argument for clerical imparity, or *Episcopacy*.

A third presumptive argument in our favour is found in the Patriarchal Church. Abraham was a priest, as well as Melchisedec; yet he paid tithes to him; which proves the superior priestly rank of Mel-

chisedec. To the same effect, the Epistle to the Hebrews declares our LORD to be both a 'priest' and a 'high-priest' after the order of Melchisedec; and there could have been no high-priest in that order without inferior priests. Hence a third presumption—and one peculiarly strong, if the order of Melchisedec be that of the Christian ministry—for more than one grade in the latter.

A fourth presumption is drawn from the Mosaic priesthood, which consisted of a high-priest, priests and Levites. This analogy with the three grades of Episcopacy, is too obvious to need amplification.

We adduce, then, the almost universal voice of human wisdom, COMMON SENSE, and the universal rule of ALL widely-spread RELIGIONS, false and true, as *presumptive arguments* that when our Saviour organized *his* ministry he would organize it on the principle of imparity. With this almost conclusive presumption in favour of Episcopacy, let the reader enter upon the 'testing' of that model of the sacred office by 'Scripture.' This presumption is so weighty, that nothing but perfectly clear and explicit passages against ministerial imparity can overturn it; yet *such* passages there are none. Only obscure texts, of doubtful meaning at best, are adduced in opposition to this argument, and the claims of Episcopacy. The whole clear current of revealed evidence is with these presumptions,\* and decides in favour of our ministry.

*Philadelphia, 1835.*

\* In answer to the *Review* above alluded to—the Bishop asks (p. 94), Does the Reviewer think that the presumptive argument is *clearly* against the exclusive claims of Episcopacy? Let him go to Ignatius in the age next the Apostolic, and read about the "Bishop, Presbyters, and Deacons,"—he puts on such language a Presbyterian construction—while Episcopallians put on it theirs; does this give him a clear presumption? Does it throw the burden of proof on us? Let him go to the period when the Reformation began—then all the Christian world was Episcopal—he excepts, though we do not, the Waldenses; does this grand fact give a presumption against Episcopacy? Let him, again, look on Christendom now, and estimate the majority of Episcopallians as he pleases—a vast majority it is, by any estimate; does he find in such a state of things any clear consideration that throws the burden of proof on the exclusive advocates of the Episcopal ministry? We judge not. We rather think it would not be difficult to shew that this "burden," so far as these topics may be allowed to decide it, lies upon the impugnors of Episcopacy. We therefore suggest, that it probably lies—on a *minority* in controversy with a majority, i. e. Non-episcopallians—on those who left Episcopacy at the Reformation—on those who, to make Ignatius interpret the Scriptures relating to the ministry as they do, adduce, not fact or evidence, or even the historical chain of proof, but merely *their* own interpretation of those Scriptures as the key to Ignatius." ED.

# EPISCOPACY

## TESTED BY SCRIPTURE.

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THE claim of Episcopacy to be of divine institution, and therefore obligatory on the Church, rests fundamentally on the one question—has it the authority of Scripture? If it has not, it is not necessarily binding. If it has, the next and only other question is—has any different arrangement of the sacred ministry scriptural authority? If there be any such, that also has divine sanction, and must stand with Episcopacy. If, however, none such can be found, then Episcopacy *alone* has the countenance of the word of God.

Such a statement of the essential point of the Episcopal controversy is entirely simple; and this one point should be kept in view, in every discussion of the subject; no argument is worth taking into account, that has not a palpable bearing on the clear and naked topic—the scriptural evidence of episcopacy. It is easy indeed to make a plain topic seem complicated; infidelity casts its flimsy shadow over the doctrine of a God; scepticism weaves its webs about the evidence of the senses; Socinianism cannot discern in Scripture proof that the death of CHRIST was a proper atoning sacrifice; and the same cavilling persecution attends almost all simple truths, and that, usually in proportion to their obviousness, or the facility of their demonstration. Episcopacy does not escape these inflictions of forensic injustice. Its simple and clear argument is obstructed with many extraneous and irrelevant difficulties, which, instead of aiding the mind in reaching the truth on that great subject, tend only to divert it, and occupy it with questions not affecting the main issue. These obstructions we must

remove, and make ourselves a free and unimpeded course, if we desire to go forward with singleness of mind in testing episcopacy by Scripture.

It will therefore be the first object of this Essay, to point out some of these extraneous questions and difficulties, and expose either their fallacy, or their irrelevancy. The next object will be, to state the scriptural argument.—Little or no reference will here be made to the fathers; not because their testimony is depreciated; *for it is of paramount value, in showing how the Scriptures, connected with this controversy, were interpreted by those who knew how the apostles themselves understood them.* But the present writer believes that Scripture *alone* will furnish such authority for episcopacy, as will convince an unsophisticated judgment, and be held obligatory by an unprejudiced conscience.

I. In order to keep the judgment and the conscience thus clear, all *extraneous considerations* must be set aside. To effect this purgation of the argument is our first object.

1. An objection or allegation, entirely extraneous to scriptural reasoning, but often made to bear on the episcopal controversy, is—that our ecclesiastical system is inimical to *free* civil government. We first answer to this objection, that it is irrelevant; for if episcopacy be set forth in Scripture, it is the ordinance of God; of course, free civil governments must, in that case, accede to its unqualified toleration; and the citizens professing Christianity, are individually bound to conform to it. No serious person will set any rights of man above the will of God. We next answer, that the allegation is proved to be false by experience. In this country,\* no firmer friends of civil liberty could or can be found, formerly, or at present, than in the Protestant Episcopal Church; nor is there any class of men belonging to that body, who are *not* the friends of civil liberty; and in Great Britain the same remark holds true, according to the standard of freedom there deemed constitutional. But we have a third answer—the allegation is false in theory. No free government need fear any reputable deno-

\* The United States of America. ED.

mination, which is not established, and does not intermeddle with political affairs. Should any denomination be tempted thus to intermeddle, the re-action of the spirit of freedom will give it a lesson, not to be forgotten in a century. And, as episcopacy is more adverse than non-episcopacy to setting in motion popular currents, or to taking advantage of them, that ecclesiastical system is less likely to fall into such an error. Moreover, when we add to this consideration, that all free governments must desire, from their very nature, to keep popular influence and impulse to themselves, we may securely affirm, that episcopacy is *peculiarly* adapted to free government; not affecting mere popularity, it leaves that field of competition entirely to politicians. Whatever be the reverence and attachment felt towards our bishops, they can seldom, probably never, attain to general notoriety and favour, in any branch of civil affairs; none of them have, thus far, sought any thing of the kind; out of their ecclesiastical sphere, their influence, other than pertains to all virtuous citizens, will ever be but small, or harmless, or exceedingly transient. An *arbitrary* government may indeed find the case different. If the people at large are prostrated by or to the civil power, they may be equally, or more subservient to ecclesiastical domination; in which case, bishops, (like all religious leaders) may sometimes prove less tractable than that government desires. But are not such interferences as likely to be favourable to the subject, and his few rights, as against them? And whether this suggestion be granted or denied, the operation of episcopacy in and on an *arbitrary* government, is not the point before us.—We assert that the allegation that episcopacy is, in any sense, unfavourable to *free* civil government, is incorrect, both in theory and in fact, and that the whole objection is irrelevant to the enquiry, whether episcopacy be according to the word of God.

2. Another of these extraneous considerations is—the comparative standing in *piety*, as evinced by the usual tokens of moral and spiritual character, of the members respectively of the Episcopal and non-Episcopal Churches. This question is highly important in itself; but it has no bearing on the argu-

ment for, or against, Episcopacy. We have the authority of our Saviour for the utter moral and spiritual worthlessness of the Scribes and Pharisees of his day; but we have also his authority for declaring that, in spite of their bad character, they “sat in Moses’ seat :”<sup>a</sup> and that the people were therefore bound to obey them, while yet they were to avoid following their evil example. Suppose, then, the reader were persuaded that all the Bishops in the world were, “hypocrites,” &c. &c., and that all Episcopal Churches were in a corresponding state of degradation, still if Scripture be alleged for the claim that “Bishops sit in the Apostles’ seats,” it is but right, in testing *that* particular claim, that there be no reference whatever to the personal character of Bishops, or to any real or supposed want of spirituality, in the Churches under their government. Our Saviour clearly taught, in the passage alluded to, the entire distinctness of these two questions. Balaam also was a wicked man, but a true prophet.<sup>b</sup> The sons of Eli, bad as they were,<sup>c</sup> ceased not to be priests. The Israelites at large were often corrupt and idolatrous; but they never lost their standing, as the earthly and visible Church, till their dispensation was superseded by that of the gospel. Those, therefore, who even maintain that Episcopacy is essential to the being of a Church, are not to be worsted by the extraneous argument now before us, the comparative standing in piety of Episcopalians and Non-Episcopalians. And, though the present writer subscribes not to that extreme opinion, his moderation has no affinity with the illogical temperament of mind, which allows the question of comparative piety to be obtruded upon the investigation of the simple point—is Episcopacy to be found in Scripture?

In justice, however, to Episcopalians, he deems it proper to add, that he does not believe they will suffer, by any comparison of their character, with those of other denominations.

3. A farther suggestion, allied to the one last mentioned, and like it, extraneous to the scriptural claim of Episcopacy, is—that the *external* arrangements of religion are but of inferior importance, and that therefore, all scruple concerning the sub-

<sup>a</sup> Matt. xxiii. 2.

<sup>b</sup> Num. xxii. to xxiv. and xxxi. 16.

<sup>c</sup> 1 Sam. ii.

ject before us, may be dispensed with. Now, that there are, in the word of God, things more important, and things less important, is unquestionable; and that the sin of omitting a lesser duty, is not so deep as that of omitting a greater, will be allowed. Still, the least sin is sin. Perhaps there was no part of the old law that stood lower in the scale of importance than "paying tithes of mint, anise, and cummin," yet our Saviour declared to the Jews, that even this was a duty which they "ought not to leave undone."<sup>d</sup> Can then Episcopacy, though regarded as an affair of the merest outward order, be rated lower than these insignificant tithes? If it cannot, it has a sufficient claim to consideration; high as we deem the obligation to conform to Episcopacy, it is enough for the present branch of our argument, that it "ought not to be left" unheeded.

4. An apparently formidable, yet extraneous difficulty, often raised is—that Episcopal claims, *unchurch* all non-Episcopal denominations. By the present writer this consequence is not allowed. But, granting it to the fullest extent, what bearing has it on the truth of the simple proposition, that Episcopacy is of divine ordinance? Such a consequence, as involving the exclusion from the covenant of worthy persons who believe themselves in it, is unquestionably fraught with painful reflections, and that, to the serious of both parties: but so are many undeniable truths. Considerations of this kind, cannot affect any sound proposition. Some other considerations, not without value, here present themselves. If Job lived about the time of Moses, or later, he was not in the Church; yet he was eminently pious, and in favour with God: and the same, with some qualification, may be said of his friends. Balaam was not in the Church, yet he was an inspired prophet. Jethro, the father-in-law of Moses, a servant of the true God, of whose sacrificial feast, Moses, Aaron, and the elders of Israel participated,<sup>e</sup> was not in the Church. The descendants of Jethro, who lived with Israel,<sup>f</sup> and must have shared the benefit of the divine oracles,

<sup>d</sup> Matt. xxiii. 23.      Luke xi. 42.

<sup>e</sup> Exod. xviii. 11, 12.

<sup>f</sup> Judges i. 16., iv. 11.



belonged not, we think, to the Church, but were uncircumcised, at least for many centuries : and, under the name of Rechabites, these people, thus living with Israel, though not of Israel, and calling themselves "strangers," were highly commended by the DUTY, at the very time he passed a severe censure on his Church, or covenant people.<sup>8</sup> The countenance given to other proselytes of the gate, is a further illustration to the same effect—*viz.* that, though all who hear the gospel, are bound to enter the Church by baptism, yet if any, honest in their error, think they are *not* thus bound, there is Scripture for the assertion, that worthy professors of the true religion, innocently without the covenant pale, are accepted with GOD.—Viewing, therefore, the objection before us in even its largest form, it is not of a kind to be driven away from decorous consideration. To say that other denominations of Christians belong not to the Church, by no means implies that they are cast out from the mercy of GOD through the Saviour—or, that they are inferior to the Church in moral and spiritual character—or even, that they are not superior in these respects to its members. Still, none of these concessions, supposing even the last of them were made, can render void the divine appointment of the Church, the divine command to "all nations," and of course to all mankind, to be united with it, or the scriptural evidence for Episcopacy, as the divinely sanctioned organization of its ministry.

Many Episcopalians, however, disclaim the unchurching of those who disallow the Episcopal model of the sacred orders. Their reasons for doing so, pertain not to the present field of controversy. They think that Episcopacy is a sufficiently distinct question, to be separately carried into scripture, and there separately investigated. They think that its scriptural claims can be sufficiently proved to make its rejection a clear contravention of the word of GOD, of the intimations there given us

<sup>8</sup> JER. xxxv. The question whether the descendants of Jethro were circumcised and belonged to the Church, is discussed, and a negative conclusion drawn, in the *Protestant Episcopalian*, for October, 1830, p. 368. Should, however, any reader incline to a different opinion, he will please regard as omitted, so much of the above argument as is involved in that question : it affords only an incidental illustration of the subject, without having the least bearing on our main point.

<sup>9</sup> See HAMMOND on MATT. xxiii. 15, and CALMET's Dictionary.

concerning his will in this matter. And, if this amount of proof can be offered for the point before us, what serious and conscientious believer will ask for either more evidence, or, for its embracing other points, with which the question of Episcopacy is not essentially involved.

5. We proceed to other extraneous matter, which, though scarcely plausible even in appearance, is almost uniformly dwelt upon, by both parties, in this controversy. It is—the adducing of the authority of individuals, who, though eminent both for learning and piety, seem at least to have *contradicted* themselves, or their public standards, on the subject of Episcopacy; and who, therefore, are brought into the foreground, by either side, as may serve its turn. Now, is it not clear, that the only effect of appeals to *such* authorities is to distract sound investigation, and the unbiassed search for truth? If the writers in question absolutely contradict themselves, or the standards they have assented to, their authority in the case is void; if they seem to do so, their opinions cease to be convincing; they should therefore, *all* of them, be surrendered. The consistency of such individuals is a question for their biographers; it may also belong to the Churches which acknowledge them as leaders; but it certainly is not relevant to the main issue concerning the claims, whether of Episcopacy or of parity. A similar rule will apply to all cases of instability or indecision concerning truth. Men of the highest standing for information, for integrity, and in public confidence, are not only fallible, but are often in situations of such perplexity, that they attach themselves to an opinion, or select a course of conduct, without perhaps sufficient inquiry or insight into the case; which opinion or conduct may be at the time, or may afterwards be found, somewhat at variance with their more deliberate judgments. In public life especially, such difficulties are very appalling. The present writer would not regard the mistakes of this sort, into which the eminent individuals he now has in mind may have fallen, as blemishes which *men* are called upon to censure, much less to exaggerate or vilify; let it suffice that we do not imitate them; their and our Master, we doubt not,

remembers in mercy that we all are but dust. Most of the principal reformers are to be enumerated under this head of our subject, Luther, Melancthon, Cranmer, Calvin, Beza; we need not extend the list; they have all been somewhat inconsistent on the subject of Episcopacy; not much so perhaps to a candid, or at least to a mild judgment; yet enough to impair the *authority* of their individual opinions in regard to the scriptural constitution of the ministry. Another class of illustrious and good men have been yet more inconsistent; those who, belonging to the Episcopal [English] Church, and acting in the various grades of her ministry, not excepting the highest, were the friends of parity, or at least were not friendly to the Episcopacy in or under which they acted. In regard to these also, let it be conceded that even Episcopalians will not criminate them. But let them not be quoted as having *authority* in this controversy, no, not the least; for, however innocent may have been the motive of their inconsistency, that unfortunate quality is too visible, to allow their opinions on this subject to have, as such, the least weight in an impartial mind. A third class may be here added; those who *changed* their deliberate sentiments concerning the claims of Episcopacy; among whom Bishop Stillingfleet is conspicuous. Perhaps, in such cases, the later and maturer opinion should be regarded as outweighing the earlier one abjured. But we prefer setting them both aside, as having none of the authority due to the individual decisions of the learned. The *arguments* indeed of all the above classes of persons are worth as much as they ever were, and may be again adduced, if they have not been refuted. And what they placed in their respective public standards, or allowed to be so placed, cannot be retracted, till it be denied as solemnly as it was affirmed. But their individual changes of opinion, or vacillations, or concessions, ought not to be deemed of any force whatever, for or against either party.<sup>1</sup> We reject, there-

<sup>1</sup> Should it be argued, that, from the inconsistency with which these learned and pious men have expressed themselves on this subject, we may infer their belief in the non-importance or uncertainty of the point here controverted—I answer that such a conclusion is not warranted by the premises. If these eminent persons had deemed the question nugatory, they would have said so plainly. Or, if any of them give such intimations, that is a separate question, extraneous to the one now before us,

fore, this whole extraneous appendage of the controversy before us. The inquirer after truth has nothing to do with it. Let the admirers of these eminent individuals endeavour to clear away the slight shades thus resting upon their memories; it is a proper, it is even a pious undertaking; and it may, in some of the cases, have been done sufficiently for personal vindication. But nothing of this kind can make them rank as either authorities or guides in the present controversy.

Appealing to every candid and impartial mind for the soundness of the above rule, we would add—that the rule applies to the *fathers*, as much as to later ornaments of the Church. One, at least, of the fathers has written in a contradictory manner concerning episcopacy. It will indeed be with reluctance that our non-episcopal brethren surrender Jerome, their chief, if not only authority among these ancient Christian writers. But it will be hard to show that he was in no degree inconsistent in his views of episcopacy; it is impossible to show it in such a manner as may, without question, claim to be convincing to both parties.<sup>k</sup> Believing this ourselves, and believing also that it will appear self-evident to most who are duly informed, we appeal to the calm and conscientious decision of the reader, whether the opinions of Jerome must not be set aside, as having no authority in the main issue before us. His *opinions*, we say, for he asserts nothing as a fact, on his personal knowledge; and much of what he does assert is contrary to the testimony of earlier fathers.

6. The last objection we shall notice, as, however plausible, not affecting the ultimate decision of our controversy, is—that

and we have answered it in a previous paragraph, marked 3. These persons, however, generally take sides respecting episcopacy, but do not adhere to them. The true inference therefore is, either that they were not entirely consistent, or that they had not full information or full mental discipline in this argument. Take any view of their case, and it will be found that their opinions cannot, as such, have weight in our controversy.

<sup>k</sup> Jerome, as quoted in favour of parity, is glaringly inconsistent. On the episcopal side, however, some writers endeavour to reconcile his incongruous opinions. (See Bishop White on the *Catechism*, p. 466; and Dr. Cooke's *Essay*, p. 283, &c.) But the fact speaks for itself that he is usually adduced on both sides of this controversy. Enough to prove his inconsistency may be found in Potter on *Church Government*, p. 180, Amer. Edit.; in Bishop Hobart's *Apology*, p. 179, &c.; in Bowden's *Letters*; in the *Episcopal Manuals*, p. 38; and in the *Protestant Episcopalian*, No. 3. p. 90, 97, 98.

though the examples recorded in Scripture should be allowed to favour episcopacy, still that regiment is not there explicitly *commanded*. Now, this allegation may be fully conceded on our part, without endangering the final success of our cause. We say, *may be* conceded; for if episcopacy *be* allowed to be the model exemplified in Scripture, it was of course to that model the apostle alluded, when he desired the brethren to “remember, obey, and submit themselves to those who had the rule over them, who had spoken to them the word of God, and who watched for their souls;”<sup>1</sup> which passages, we may justly affirm, were, in that case, an inspired *command* to acknowledge a ministry constituted on the episcopal scheme. Without surrendering this argument, we may, in the present stage of the discussion, proceed without it.

Let then any candid and conscientious believer say, whether a mere *hint* or *intimation* contained in Scripture, (always excepting what refers to things or circumstances declared to be transient, or such in their nature,) though it have not the force of an express command, is not *sufficiently* binding on every servant of God? St. Paul says of the Gentiles, “these, having not the law, are a law unto themselves;”<sup>m</sup> they had not the positive revealed law, yet the light of nature, which only intimates what we ought to do, but does not specifically prescribe it, was “a law” to them, having sufficient obligation to make its suggestions their duty, and to give those suggestions full authority in “their conscience;” and surely the hints recorded by the DEITY in his word are not inferior in obligation to those afforded in his works. Take a few examples. There is no record of a command to observe a Sabbath, during the whole antediluvian and patriarchal ages; will it then be alleged that the mere declaration that God “blessed and sanctified the seventh day,”<sup>n</sup> did not sufficiently *imply* that it was the Divine will that the seventh day should be kept holy? Again; there is no recorded command, in all that early period, to observe the rite of sacrifice, and thus express faith in the great truth, that sin is remitted only by the shedding of blood;

<sup>1</sup> Heb. xiii. 7, 17.

<sup>m</sup> Rom. ii. 14.

<sup>n</sup> Gen. ii. 3.

shall we then presume—*will* it be presumed, by any whose chief controversy with us is concerning episcopacy—that the records of the example of Abel in the antediluvian age, and of those of Noah, Abraham, &c., afterwards, were not sufficient *intimations* from God that to offer this sacramental atonement was a duty?° Yet again; will any humble Christian deny, that the mere fact of the creation for each other of one man and one woman, is sufficient to show that polygamy is contrary to the will of God?ª To proceed to the New Testament. There is no positive command for infant baptism; but, its analogy with circumcision,<sup>q</sup> the declaration that little children are models for conversion,<sup>r</sup> the direction to suffer them to come to CHRIST, since of such is the kingdom of God,<sup>s</sup> the records of the baptism of “households” or families,<sup>t</sup> and the declaration that “children are holy” or saints,<sup>u</sup> are not these sufficient, whether as *examples* or as *intimations*, to satisfy us of the dictate of inspiration in this matter, and to authorize us to regard infant baptism as resting on scriptural authority? And will not the same mode of reasoning be decisive concerning the change of the day of rest and devotion from the seventh to the first? Now, to apply this body of reasoning; is it claiming too much, if the above illustrations be duly weighed, to assert that the mere *example* of the apostolical Church in regard to the model of the sacred ministry is obligatory, as an intimation of the divine will, without any explicit enactment? And if that example, as deduced from Scripture, be episcopacy, nay, be episcopacy *rather* than parity—if the balance of sound interpretation favour episcopacy ever so little more than any other scheme—will the duty of conforming, if possible, to that

° If it be alleged that the “skins” (Gen. iii. 21) in which the Deity clothed Adam and Eve, were from sacrificed animals, and that the record of that fact is the same as divine appointment and a positive command—we admit the fact, but deny that the inferences are thus identical with it. All that appears in that passage is an *example* of sacrifice. The obligation and permanency of the rite were but presumed from that example, as in many other instances mentioned. This record is but an *intimation* respecting such a duty: yet, an intimation of that sort, was, we contend, imperative.

ª Gen. i. 27. ii. 24. v. 2. Mal. ii. 15. Matt. xix. 4, 5. Mark x. 6.

q Col. ii. 11, 12. Rom. iv. 11, 16. Gal. iii. 7. r Matt. xviii. 3.

s Mark x. 14. Matt. xix. 14. Luke xviii. 16. t Acts xvi. 15, 33. 1 Cor. i. 16.

u 1 Cor. vii. 14. v John xx. 1, 26. Acts ii. 1—4. xx. 7. 1 Cor. xvi. 2. Rev. i. 10.

ministry be evaded? can such conformity be, in this case, refused *in foro conscientiae animoque integro*?

The above remarks, if allowed their due force, will greatly simplify the controversy before us, and will help us to investigate the bearing of Scripture, upon it, with a clear judgment and an unsophisticated love of truth. Let then all extraneous topics be now forgotten; let none of them again make their appearance in this discussion.

II. Proceeding to the second department of our essay—an exhibition of the *scriptural evidence* relating to this controversy—we begin by stating the precise point at issue. Passing by the feeble claim of lay-ordination and a lay-ministry, which, we suppose, will scarcely pretend to rest on either scriptural command or example, we consider this issue as between two systems only, Episcopacy, and parity or the presbyterian ministry.\* Parity declares that there is but *one order* of men authorized to minister in sacred things, all in this order being of equal grade, and having inherently equal spiritual rights. Episcopacy declares that the Christian ministry was established in *three orders*, called, ever since the apostolic age, Bishops, Presbyters or Elders, and Deacons; of which the highest only has the right to ordain and confirm, that of general supervision in a diocese, and that of the chief administration of spiritual discipline, besides enjoying all the powers of the other grades. The main question being thus concerning the superiority of Bishops, and the rights of the next order being restricted only so much as not to be inconsistent with those of the highest, we need not extend our investigation of Scripture beyond what is requisite for this grand point. If we cannot authenticate the claims of the Episcopal office, we will surrender those of our Deacons, and let all power be confined to the one office of Presbyters. But, if we can establish the rights of our highest grade of the ministry, there can be little dispute concerning the degrees of sacred authority assigned by us to the middle

\* Other denominations besides those called Presbyterians practise presbyterian ordination, as the Congregationalists, Baptists, &c. The ordination also of the Lutherans and Methodists is presbyterian, Luther and Wesley (and Dr. Coke, the source of Methodist orders in this country) having only been Presbyters.

and lower grades. This is a further clearing of our argument, not indeed from extraneous or irrelevant matter, but from questions which are comparatively unimportant.

The main issue then is—whether Presbyters (or, more strictly, Presbyters *alone*) have a scriptural right to ordain, or whether the agency of a minister of higher grade than Presbyters, is not essential to the due performance of that act? Whichever way this great issue be decided, all subordinate questions go with it, if not necessarily, yet because they will no longer be worth contending for, by either party.

As some readers in this Essay may not be familiar with the episcopal controversy, it is proper to advert to the fact, that the name “Bishops,” which now designates the highest grade of the ministry, is not appropriated to that office in Scripture. That name is there given to the middle order, or Presbyters; and all that we read in the New Testament concerning “Bishops,”<sup>x</sup> (including, of course, the words “overseers,” and “oversight,”<sup>y</sup> which have the same derivation,) is to be regarded as pertaining to that middle grade. The highest grade is there found in those called “Apostles,”<sup>z</sup> and in some other

<sup>x</sup> Philipp. i. 1. 1 Tim. iii. 1, 2. Tit. i. 7. In 1 Pet. ii. 25, the word “bishop” is figuratively applied to our Saviour; as “minister” [deacon] is in Rom. xv. 8; and “apostle” in Heb. iii. 1. It is worthy of note, that in the last passage, “apostle and high-priest” are coupled together, as “bishop and shepherd,” or *pastor*, are in the first.

<sup>y</sup> Acts xx. 28. 1 Pet. v. 2.

<sup>z</sup> That the Apostles alone *ordained* will be proved. In 1 Cor. iv. 19—21; v. 3—5; 2 Cor. ii. 6; vii. 12; x. 8; xiii. 2, 10; and 1 Tim. i. 20, are recorded inflictions and remissions of *discipline*, performed by an Apostle, or threatenings on his part, although there certainly were Elders in Corinth and in Ephesus.

The following texts shew that there were elders in Corinth; 1 Cor. iii. 10; iv. 15; ix. 12; 2 Cor. xi. 23. The celebration of the Lord’s supper (1 Cor. xi.) required an Elder at the least. Yet, without noticing these elders, Paul threatens, inflicts, and remits *discipline* among the people of their charge. This is a “ministerial” act. And Paul’s doing it himself, instead of committing it to the elders, shews that he, an Apostle, was “*superior* to them in ministerial power and rights.” . . .

Now turn we to the further proof of the assertion that there were elders in Ephesus, when Paul wrote the first Epistle to Timothy. We prove this fact from the language “That thou mightest charge some that they *teach* no other doctrine:” teachers then there were in that church, not the ruling elders or deacons of parity, nor, (except under the bishop’s licence) the deacons of Episcopacy; therefore both these parties, the only ones concerned with the tract, must agree that they certainly were elders. We prove it by the Apostle’s condemnation of Hymeneus and Alexander, for “making shipwreck concerning faith,” i. e. making shipwreck in teaching the faith,—and these teachers were elders, for the reasons just given. We prove it also from the fact that there were elders there *before* the mischiefs, foretold to elders of elders, in Acts xx. 29, 30. who certainly were there, when they were *afterward* developed; i. e. when Paul wrote the first epistle to Timothy.



individuals, as Titus, Timothy,\* and the "angels" of the seven Churches in Asia Minor, who have no official designation given

Is then the *discipline* of the Church at Ephesus intrusted to these elders? An Apostle and only an Apostle exercised it. 1 Tim. i. 20.—*Abridged from Answer to the first Review.* Ed.

In our answer to the first review, we expanded a certain note in the tract, (the above note \*, Ed.) and showed that the Apostle Paul exercised discipline in churches where there were elders; the cases recorded being the churches of Corinth and Ephesus. To this our Rev. opponent objects—1. That it is "remarkable" that only the disciplinary acts of Paul are mentioned in Scripture, not those of the other Apostles: but is it not just as "remarkable" that, in the Acts, after the travels and doings of Paul are fairly introduced to notice, almost nothing is said of the travels and doings of the rest of the thirteen? Is it not just as remarkable that Paul furnishes fourteen epistles, and all the rest only seven? 2. He objects that so few *instances* of discipline are recorded: but we reply, that we must take the record of the Holy Spirit as we find it, and make it our authority: that there are *no* cases recorded of discipline by presbyters; and that we adduced passages in which the *right* to inflict discipline is claimed by an apostle individually, without intimating the operation or the co-operation of the presbyters concerned; which passages the reviewer leaves unnoticed. 3. He objects that in the cases of discipline exercised by Paul, Timothy and Titus were present and unnoticed, which is so much disparagement of their Episcopal claims. Here also we have an easy reply; we never said, as the reviewer alleges, that Titus was in Corinth or in Ephesus when these acts of discipline respectively were inflicted; neither does he attempt to prove it. That Timothy was not in Corinth at that time, or not expected to be there, though he had been sent thither, is evident from the last chapter of the first epistle—"if Timotheus come," &c.; and that the discipline mentioned had been inflicted at Ephesus before Timothy was placed there, is twice allowed by the reviewer himself; the contrary has never been maintained by us; and Paul speaks of it as a *past* occurrence in writing the first epistle to Timothy; it happened *previous* to the time of Timothy's being put in charge of that diocese. How then stand these cases? Just as was stated in our Tract and Answer. Paul individually inflicts discipline in Corinth and Ephesus, though there were elders in both churches, who, on the Presbyterian theory, ought to have inflicted it. 4. But it is further objected, that they were *peculiar* cases; bodily disease, miraculously produced, being part of the penalty; and none but the Apostles, (the thirteen) having this miraculous power. Such we understand to be the reviewer's argument. We think, however, it is of no force. In the case at Corinth, the offender was "delivered unto Satan, for the destruction of the flesh;" but in that at Ephesus, the offenders were only "delivered unto Satan." Now, as to the "delivery to Satan," it means only excommunication—so we think, with many commentators—and it certainly *need* not mean any thing more: as the conversion of men, and bringing them into the Church, was "turning them from the power of Satan unto God, that they might receive forgiveness of sins;" so when the sins of any one were "retained," and he was excommunicated, he was ejected from the favor of God, and given back to Satan. In the Presbyterian Forms of Process, (I. 15.) one of these very passages is quoted as authority for "the highest censure of the Church." Such was the discipline in the cases at Ephesus; and it was the act, not of the presbyters, but of an apostle. As to the expression, "the destruction of the flesh," some commentators do not interpret it of a miraculous infliction; others do: conceding the latter, we are to remember that there were "workers of miracles" in Corinth; and therefore, if that church or its elders had the power of supreme discipline, they could have exercised it even with this extraordinary penalty, without the intervention of St. Paul; yet he alone does this act, which proves that supreme discipline was *not* entrusted to either the church or its elders. Such was the mode of passing the "highest censure" on the offender at Corinth.

It is further alleged, however, by our Rev. opponent, that in the context of one of these passages, (1 Cor. v.) "it is supposed that they [the church of Corinth] did themselves *usually* exercise discipline," nay, that Paul "supposes that it *ought* to have been done in this case." To these two allegations we oppose the reviewer's own words in the next paragraph but one—"The circumstances of the early

them; all which positions will be made good in the progress of this essay. It was after the apostolic age, that the name "Bishop" was taken from the second order and appropriated to the first; as we learn from Theodoret, one of the fathers.<sup>b</sup> At first view, this difficulty respecting the names of the sacred orders may appear formidable; but if we can find the *thing* sought, i. e. an office higher than that of Presbyters or Elders, we need not regard its *name*. Irregularity in titles and designations is of so frequent occurrence, yet occasions so little actual confusion, that it ought not to be viewed as a real difficulty in the case before us. Examples to this effect crowd upon us. The original meaning of "emperor" (*imperator*) was only a general, but it was afterwards appropriated to the monarch; and the original meaning of "Bishop" was only a

churches were such as to make this *apostolic* intervention proper, and even *indispensable*. . . . In most cases their founders were with them but a few weeks, and then left them under the care of elders ordained from among themselves. Those elders would be *poorly qualified* to discharge the functions of their office. . . . . The churches must be imperfectly organized; unaccustomed to rigid discipline; exposed to many temptations; easily drawn into sin; and subject to great agitation and excitement." Now, if such *were* the condition of both elders and people at Corinth, how could Paul have expected them to exercise discipline, either in this aggravated case, or "usually?" Or how can the reviewer *imagine* that Paul looked for their action, when he declares that it was *morally impossible* for them to act? Nay, if such were "the early churches," and their elders, how can he claim any scripture whatever for their having discipline entrusted to them?—such a fact would be a final presumptive argument against interpreting Scripture to that effect. He pleads, however, the clause, "Do not ye judge them that are within" the church? So doubtless their elders did in lighter matters, even to the lesser excommunication; but the action of Paul in this case shows that they did not inflict the greater. The clause, indeed, may not refer to *official* acts, in the Corinthian church, but only to the *personal* discountenance of offenders: hence Doddridge says, "Do not even you, in your more PRIVATE CAPACITY, judge those that are within? I have taught you that every private Christian, should be concerned in his station to maintain the discipline of the Church of Christ, and to bear his testimony against disorderly walkers, which may at present have a place in it."

So of the case at Thessalonica—"If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed."—Mr. Barnes declares that this was a direction to that church "to exercise discipline." But how can he make this appear? The natural sense of the words is that Christians, in their "private capacity," should avoid such offenders, it does not extend to official proceedings. He who contends for the latter view, must also allow that "the elect lady" exercised discipline. "If any man come unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." Our Rev. opponent will see that his mode of arguing proves too much. He surely does not suppose that ecclesiastical discipline was committed to a "lady," or to a "lady and her children."—*From Answer to the second Review*. Ed.

\* Timothy is usually supposed not to have the name "apostle" given to him in Scripture, and our main argument conforms to that supposition.

<sup>b</sup> See note A.

Presbyter, but the name passed from that middle grade, to the highest. There are, again, the "president" of the United States, "presidents" of colleges, and "presidents" of societies; there are the "governor" of a commonwealth, "governors" of hospitals, and the "governor" of a jail; there are "ministers" of state, and "ministers" of religion; there are "provosts" of colleges, and "provosts-martial;" there are "elders" (senators) in a legislature, "elders" (aldermen) in a city government, "elders" (Presbyters) in the Church, and lay "elders" in some denominations; there were "consuls" in Rome, and in France, who were supreme civil magistrates, and there are "consuls" who are mere commercial agents; there are "captains" with rank in the army or militia, "captains" with much higher rank in the navy, and "captains" with no legal rank; in France, "monsieur" and "madame" are (or were) among the highest titles in the court, and are also the common appellation of respect among all ranks of the people. Here, one would say, is an almost unlimited confusion of names or designations; yet this confusion is but apparent; there is no real or practical difficulty in the use of them; custom renders it all easy and clear. So, a little reflection and practice will enable any of our readers to look in Scripture for the several sacred *offices*, independently of the *names* there, or elsewhere given them. Let us say, in analogy with some of the above examples, that there are Bishops of parishes and Bishops of dioceses; and when we find in the New Testament the name "Bishop," we must regard it as meaning the Bishop of a parish, or a Presbyter; but the Bishop<sup>c</sup> of a diocese, or the highest grade of the ministry, we must there seek, *not* under that name, and independently of any name at all. We are inquiring for the thing, the fact, an order higher than Presbyters: the name is not worth a line of controversy.

There was at least as much difference between the inferior kings, Herod, Archelaus, and Agrippa, and the supreme king Cæsar<sup>d</sup>, as there is between the Presbyter-bishops of Scripture,

<sup>c</sup> One having power to govern many churches and clergymen, whether fixed in a diocese or not.

<sup>d</sup> Matt. ii. 1, 22. Acts xxvi. 2. xvii. 7. John xix, 15.

and the Bishops who succeed the Apostles; the mere title "king," common to all these, was far from implying that they were all of one grade.

One irregularity in regard to the application of names is particularly worthy of notice. The word "Sabbath" is applied in *Scripture* to only the Jewish day of rest; by very *common use*, however, it means the Lord's day. Now, "*the Sabbath*" is abolished by Christianity, and the observance of it discountenanced;\* yet ministers of Christian denominations are constantly urging their Christian flocks to keep "the Sabbath." Does any confusion of the mind result from this confusion of names? we suppose not. All concerned understand, that *in Scripture* the word means the Jewish Sabbath, while *out of Scripture* the same word is commonly applied to the Christian Sabbath. Let the same justice be done to the word "Bishop." In *Scripture* it means a *Presbyter*, properly so called. *Out of Scripture*, according to the usage next to universal of all ages since the sacred canon was closed, it means that sacerdotal order, higher than *Presbyters*, which is found in *Scripture* under the title of "Apostle."—When a Christian teacher who enjoins the observance of the day which he calls "the Sabbath" is asked for his New Testament authority, he has to exclude all the passages which contain that word, giving them a different application, and go to other passages which do *not* contain it; and he argues that he seeks the *thing*, not the *name*. And when we Episcopalians are asked for inspired authority for "Bishops," we do the very same; we give a different application to the passages which contain that word, and build on other passages which teach the *fact* of the existence of episcopacy, without that *appellation*. Thus secured by an example which is in high esteem with our opponents generally, may we not hope that they will withhold their censure from this portion of our argument?

Another irregularity of the same kind occurs in regard to the word "Elder." It is sometimes used for a minister or

\* Col. ii. 16, 17. Gal. iv. 10.

clergyman of any grade, higher, middle, or lower;<sup>f</sup> but it more strictly signifies a Presbyter.<sup>g</sup> Many words have both a loose and specific meaning. The word "angel" is often applied loosely;<sup>h</sup> but distinctively it means certain created spirits. The word "God" is applied to angels,<sup>i</sup> and idols,<sup>k</sup> and human personages or magistrates;<sup>l</sup> but distinctively it means the Supreme Being. The word "Deacon" means an ordinary servant, a servant of God in secular affairs, and any minister of CHRIST; but a Christian minister of the lower grade is its specific meaning.<sup>m</sup> So with the word "Elder;" it is sometimes applied to the clergy of any grade or grades; but its appropriate application is to ministers of the second or middle order. The above remarks, it is hoped, will enable those who feel an interest in consulting Scripture on the subject before us, to do so without any embarrassment from the apparent confusion of official names or titles.

To this appeal to Scripture in regard to the question between episcopacy and parity, we now proceed.

That the apostles ordained, all agree: that Elders (Presbyters) did, we deny. We open this branch of our argument with the remark, that—Apostles and Elders (distinctively so called) had *not* equal power and rights. And we demonstrate this proposition from Scripture in the following manner.—These two classes of ministers are *distinguished* from each other in the passages which speak of them as "Apostles and Elders,"<sup>n</sup> or which enumerate "Apostles and Elders and brethren,"<sup>o</sup> or the laity.<sup>p</sup> If "priests and levites," if "Bishops and Deacons,"<sup>q</sup> are allowed to be distinct orders, if "Apostles and brethren,"<sup>r</sup> are also allowed to be distinct orders, then on the same principle, that the conjunction is not exegetical,

<sup>f</sup> Apostles are called "Elders" in 1 Pet. v. 1. 2 John 1, and 3 John 1. Deacons are certainly included in that designation in 1 Tim. v. 19., and probably in Acts xiv. 23. xxi. 18. and James v. 14. and possibly in Acts xi. 30.

<sup>g</sup> Acts xv. 6, 23. Tit. i. 5. Acts xx. 17. 1 Pet. v. 1. <sup>h</sup> Acts xii. 15. Rev. i. 20. ix. 14. Deut. x. 17. Ps. xcvi. 7. cxxxvi. 2. <sup>k</sup> Exod. xx. 3. xxiii. 24, &c. <sup>i</sup> Exod. vii. 1. xxii. 28. Ps. lxxxii. 1, 6. cxxxviii. 1. John x. 35. <sup>m</sup> See Parkhurst on *Διακονος*. <sup>n</sup> Acts xv. 2, 4, 6, 22; xvi. 4. <sup>o</sup> Acts xv. 23. <sup>p</sup> Philip. i. 1. <sup>q</sup> Acts xi. 1.

<sup>r</sup> An expression used of the Council, in which, rank would be recognized. Special witnesses of the Resurrection, could not, *as such*, have peculiar authority in questions about idols, blood, &c. The Tract argues better, that the Apostles were *ministerially* above the Elders.—*Answer to Review*.

"Apostles and Elders," may fairly be accounted distinct orders likewise. And as, in the expression "Apostles and Elders and brethren," severalty is unquestionably implied between the latter of these three classes and the others, it must as clearly be intended between the former two. Apostles were therefore one class, and Elders another class, just as the laity were a third class.—Now, the Apostles were not thus distinguished because they were appointed by CHRIST personally; for some are named "Apostles" in Scripture who were not thus appointed, as Matthias, Barnabas, and probably James the brother of our LORD,<sup>r</sup> all ordained by merely human ordainers; Silvanus also and Timothy are called "Apostles;"<sup>s</sup> and, besides

<sup>r</sup> Acts i. 26; xiv. 4, 14. Gal. i. 19. Compare the latter with Mark vi. 3, and John vii. 5; and see HAMMOND on St. James' epistle, and Bishop WHITE on the Catechism, p. 431.

<sup>s</sup> See 1 Thess. ii. 6, compared with i. 1. Paul, Silvanus, (or Silas,) and Timothy, are all included as "Apostles." In verse 18, Paul speaks of himself individually, not probably before. It is not unusual, indeed, for St. Paul to use the plural number of himself only; but the words "Apostles," and "our souls," (verse 8) being inapplicable to the singular use of the plural number, shew that the three, whose names are at the head of this epistle, are here spoken of jointly. And thus, Silas and Timothy, are, with Paul, recognized, in this passage of Scripture, as "Apostles."

On the point of the Apostleship of Timothy, the reviewer thinks he was *not* included in the expression "*We . . . the apostles of CHRIST,*" in 1 Thess. ii., which epistle begins, "Paul and Silvanus, [Silas,] and Timotheus, unto the church of the Thessalonians."—Why?—Because it is said just before, "We had suffered, and were shamefully entreated at Philippi," and Timothy, he asserts, was not at Philippi at the time these severities were endured. Now, *we* argue these passages the other way: we think they, of *themselves*, prove that Timothy *was* at Philippi, and "suffered, and was shamefully entreated," though he was not beaten and put in prison, as Paul and Silas were. We turn also to the history in the Acts, (xvi. xvii.) where we find that *before* going to Philippi, "Paul would have Timothy to go forth *with him*;" and *after* leaving Philippi, Timothy was *with him* at Berea, without a word or a hint that he had left Paul, or returned to him in the meantime. The *evidence* is all on our side, and connecting that in the epistle with that in the Acts, it is conclusive. (v. Doddridge on Acts xvi.)

Hear, yet further, the opinion of Matthew Henry: he says, on this chapter, Paul "could appeal to the Thessalonians, how faithfully he, and Silas, and Timotheus . . . had discharged *their* office"—"He tells them *they* might have used greater authority as *apostles*."\* We trust we have now settled the two points—that Timothy *was* at Philippi at the period mentioned—and that Paul *does* call him and Silas "apostles." Some other objections in Mr. Barnes' first review had been already answered in the Protestant Episcopalian for March and November, 1831. On the objection, that Paul, in some places, calls Timothy only his "brother," we may add, that Peter calls Paul "our beloved *brother*;" James says to Paul, "Thou seest, *brother*;" Paul says, "I found not Titus, my *brother*;" Ananias says to Paul, already an apostle, "*Brother* Saul, receive thy sight;" this is evidence enough that the appellation does *not* imply, as given to Timothy, that he was not an apostle.

\* We add, as authorities for including Timothy and Silvanus under the appellation "apostles," the following—Estius, (Po. Syn.) Whitby, J. Brown of Had-dington, and A. Clarke.

Andronicus and Junia, others could be added to the list.<sup>1</sup> Nor were the Apostles thus distinguished because they had seen our LORD after his resurrection; for "five hundred brethren" saw him." And, though the twelve Apostles were selected as special witnesses of the resurrection, yet others received that appellation who were not thus selected, as Timothy, Silvanus, Andronicus, Junia, &c. Nor were the Apostles thus distinguished because of their power of working miracles; for Stephen and Philip, who were both Deacons, are known to have had this power.<sup>2</sup> It follows, therefore, or will not at least be questioned,<sup>3</sup> that the Apostles were distinguished from the Elders because they were *superior* to them in ministerial power and rights.<sup>4</sup> And considering the nature of inherent rights—that they cannot (except in the way of punitive discipline) be taken away, or justly suspended, but are always valid—we do not allow that this superiority of the Apostles was but transient, that they kept full power from the Elders for a time, and conceded it to them afterwards. What is given in ordination, is given unreservedly; and, as it is never (except for discipline) retracted, or suspended, or modified by the giver or givers, and particularly, as in the case of the first "Elders" there is no record, and no evidence whatever, of any public decree or private agreement relating to such a retraction, or suspension,

The chief value of this fact—that Timothy is called an "apostle" in Scripture—is, its routing finally the Non-episcopal plea, that Timothy had superior power at Ephesus merely as an "evangelist." An apostle had full power, as such, and could have nothing added to it from having also the latter designation. Philip and Timothy are the only individuals to whom that designation is applied; and there is no evidence that Philip had any special power as an evangelist; neither can there be evidence to that effect in the case of Timothy, since his apostleship gave him all the power a minister can have. Farewell, then, to this puny argument! Our Rev. opponent had too much penetration and accuracy of judgment to make any use of it in either of his reviews.—*Answers to Reviews*.

<sup>1</sup> It will here be sufficient to remark, that in 2 Cor. xi. 13, and Rev. ii. 2, "false Apostles" are spoken of. These could not have been, or have pretended to be, any of the eleven, or of the five next above mentioned, or Paul. Their assuming therefore the title of "Apostles" shews that there were enough *others* who had this title to make their pretended claim to it plausible. And those *others* must have been ordained, not by CHRIST, but by *men* who had his commission.—CALVIN allows Andronicus and Junia (Rom. xvi. 7.) to have been Apostles.—*Instit.* b. IV. c. iii. sect. 5. So Hammond, Menochius, Tirinus, Vorstius, Paresus, Parkhurst, Wolf, Whitby, who cites Chrysostom and Theodoret. *ib.*

<sup>2</sup> 1 Cor. xv. 6. <sup>3</sup> Acts vi. 8; viii. 6. <sup>4</sup> See note z, on page 13.

\* To shew that it has not been questioned, the Bishop adduces, in his answers to the reviews, ample passages from Dr. Wilson, Dr. Miller, (American Non-conformists,) Dr. Campbell, M. Henry on Eph. iv. 11., the Divines who argued with Charles I. in the Isle of Wight. Calvin *Inst.* b. iv. c. iii. sect. 4, 5; also the names of Poole (Synopsis), Burkitt, and Adam Clarke.—*Ed.*

or modification, we cannot but regard that theory as mere hypothesis; and against the taking for granted of any mere hypothesis, all sound reasoning protests.—We repeat, therefore, that the “Apostles *and* Elders” were of distinct *orders*; as truly so, as were the “brethren” or laity a third class, different from both the others.

If these views of Scripture and of the nature of inherent rights of office, be allowed, as we think they ought to be, then we have proved in favour of episcopacy, that there was originally a sacred office superior to that of “Elders” or Presbyters. And this is substantiating nearly the whole episcopal claim.

But the defenders of parity reject these our views of Scripture and official rights, and build their system on the theory which we have pronounced to be mere hypothesis. While they grant the superiority of the Apostles, they contend that the subordination of the Elders was but a transient regulation, required by the exigencies of the then new Church; and that as churches became settled, the whole ministerial power rested in the Elders, no part of it being any longer withheld from them. The proof they allege is, that the “Elders” are said in the New Testament to have ordained and exercised full government and discipline. In answer we assert, 1. that there is *no* scriptural evidence that “Elders” ever obtained or exercised the right [or the complete right] of ordination; but that, 2. there was *continued*, as had begun in the Apostles, an order of ministers *superior* to the Elders. Both these assertions we can prove. And under the latter head it will appear that Elders did not exercise discipline over the clergy.

1. There is no Scripture evidence that mere Elders [Presbyters] ordained.

Excluding a few unavailing appeals to Scripture made by some of our opponents, but which we think will be allowed to have the effect of weakening their cause<sup>x</sup> there are but two passages which can even plausibly be claimed in favour of presbyterian ordination. Yet by neither of these passages can that practice be substantiated.

<sup>x</sup> As the facts, that there was more than one ordainer in Acts i. 26, and xiv. 23. The answer is, that the ordainers were Apostles, not mere Presbyters.



The first is Acts xiii. 1, 2, 3. Five persons called "prophets and teachers," at Antioch, among whom Barnabas is named first and Saul last, are directed by the HOLY GHOST, "separate me Barnabas and Saul for the *work* whereunto I have called them;" which the other three accordingly did, by fasting and prayer, and the imposition of hands, and then sent them away. This transaction is sometimes presumed to have been the ordination of Barnabas and Saul to the one sacred order of parity; and as it was performed by those who were only "prophets and teachers," it is claimed as a scriptural example of presbyterian ordination. But this claim may be unanswerably refuted. 1. Barnabas and Saul are themselves here called "prophets and teachers," and are said to have "ministered to the LORD," as well as the other three; of course, if these three were in orders, the other two were likewise, before this laying on of hands. This transaction, therefore, *if* an ordination, must have been a second and of course higher one; which is inconsistent with parity. If it was not an ordination, as it certainly was not, it was a mere setting apart of those two Apostles to a particular field of duty, which has no bearing on the question before us. 2. Paul had been a preacher long before this occurrence,<sup>7</sup> and Barnabas also,<sup>8</sup> which facts, together with that of their "ministering to the LORD," as already mentioned, are proof positive that they held the sacred commission before this laying on of hands: which of course, we repeat, must have been either a second and higher ordination, which is fatal to parity, or else no ordination, but only a separation to a particular field of duty, to a special "work." 3. That this transaction at Antioch related only to a special missionary "work," will be found sufficiently clear by those who will trace Paul and Barnabas through that work, from Acts xiii. 4. to xiv. 26. where its completion is recorded—"and thence sailed to Antioch, from whence they had been recommended to the grace of God for the *work* which they *fulfilled*." This "work," their missionary tour, being "fulfilled," all was fulfilled that had been required by the HOLY GHOST when he had them "separated," or "recommended

<sup>7</sup> Acts ix 20—22, 27—29.

<sup>8</sup> Acts xi. 23, 26.

to the grace of GOD,"—"for the *work* to which he had called them." This call, therefore, this separation, this work, related only to a particular mission. And *this* laying on of hands was no ordination, but a lesser ceremony, which has no bearing on the controversy between parity and episcopacy. 4. The most explicit proof that this was not an ordination, is found in Gal. i. 1. where Paul declares himself to be "an Apostle not of men, neither by man, but by JESUS CHRIST and GOD the FATHER." Not *of* men, neither *by* man: is not such language an absolute exclusion of all human agency in Paul's ordination? What other language could add to its strength? None but that which immediately follows: "*by* JESUS CHRIST and GOD the FATHER." Paul having been made an Apostle by the Saviour in person, when he appeared to him on the road to Damascus,<sup>a</sup> it could not have been that the transaction at Antioch was his ordination.<sup>b</sup> And if in his case that ceremony meant not ordination, it of course meant it not in the case of Barnabas. When the latter had been made an Apostle, we know not; neither do we know when James the brother of the LORD, Silvanus, Timothy, &c. were admitted to that office.

This first claim to Scripture in behalf of presbyterian ordination cannot therefore be substantiated; inasmuch as an act of ordination is not, and cannot be implied in the passage appealed to. Should any think otherwise, they must not only refute the

<sup>a</sup> Acts xxvi. 16, 17, 18.

<sup>b</sup> The following additional proofs are worthy of notice. 1. In Rom. i. 5. 1 Cor. i. 17, and 1 Tim. i. 1, Paul asserts that his apostolical commission was from CHRIST. 2. In the first verses respectively of 1 Cor. 2 Cor. Ephes. Col. and 2 Tim. he declares himself an apostle "through" or "by the will of God." 3. In Gal. i. 17, speaking of the period "immediately" after his conversion, he says that he went not to those who "were Apostles before him;" of course he regarded himself as an Apostle at that period, and from the moment that CHRIST had appeared to him. 4. In 1 Tim. ii. 7, he asserts his apostleship with a strong asseveration—"whereunto I am ordained a preacher and an Apostle, (*I speak the truth in CHRIST and lie not,*) &c." Had his ordination been performed by men, it would have been well known, as in ordinary cases; had it been performed, as alleged, at Antioch, it would have had peculiar publicity, and such a mode of asserting it would have been out of place and even improper in St. Paul. But his commission having been given him by CHRIST personally, and the men present at the time not understanding the words then pronounced (Acts xxii. 9.) it was both natural and correct, in declaring that he *was* thus commissioned, to use solemn asseverations and pledge his veracity. This was enough for ordinary purposes. The final proof of his declaration and his asseverations was the performance of miracles.

above arguments, but make it appear also from Scripture that the supposed ordainers were mere Presbyters; for the appellations "prophets and teachers" are far from settling this point. If Barnabas and Paul, to whom those titles are given, are to be regarded as laymen about to be ordained, why not regard the other three as laymen also, holding a lay ordination? the one may as well be *taken for granted* as the other; for we read that laymen and even lay-women "prophesied" in the age of inspiration. Or if the three supposed ordainers called "prophets and teachers" were clergymen, they may have been Apostles, superior to Elders, since Silas is called both a "prophet" and an "Apostle,"<sup>d</sup> and the prophets are called the "brethren" of the Apostle John;<sup>e</sup> the Apostle Paul calls himself a "teacher."<sup>f</sup> Besides; it has been shown that Paul, here classed with "prophets and teachers," was also at this time an Apostle; and does not this fact afford presumptive argument that the other four whose names stand *above* his in the list contained in the passage, were also of apostolic rank? In view of these many difficulties, we may securely affirm, that it is impossible to bring any evidence whatever that this transaction at Antioch was an ordination by Presbyters. We have, indeed, shown that it was not an ordination of any kind. And we therefore dismiss the claim of non-episcopalians to *this* passage of the New Testament.

Only one other passage is claimed for presbyterian ordination—"neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the *presbytery*." (1 Tim. iv. 14.) This is regarded by our non-episcopal brethren as the record of a presbyterian ordination. Let us inquire, however, whether the transaction *was* an ordination? and whether, if so, it was a *presbyterian* ordination?

Was the laying on of hands on Timothy here mentioned, an ordination? It cannot, at least, be proved. And, comparing Scripture with Scripture, are we not justified in regarding it as

<sup>c</sup> 1 Cor. xi. 5. Acts xix. 6. and xxi. 9.

<sup>d</sup> Acts xv. 32. 1 Thess. ii. 6. comp. with i. 1.

<sup>e</sup> Rev. xxii. 9.

<sup>f</sup> 1 Tim. ii. 7. 2 Tim. i. 11.

a transaction similar to the one we have just seen in the case of Barnabas and Saul? In both cases there was the ceremony of the imposition of hands. And the dictation of the HOLY GHOST to the "prophets" in the one case, corresponds with the "prophecy," or inspired designation of the individual in the other case; a designation previously adverted to by St. Paul, "this charge I commit unto thee, son Timothy, according to the *prophecies* which went before on thee."<sup>a</sup> We submit this view of the transaction performed by those called the "presbytery" to the candid judgment of our readers. If they should allow that it probably refers to an inspired separation, of one already in the ministry, to a particular field of duty—to the "charge committed to him" in form by St. Paul, corresponding with "the work" to which Saul and Barnabas were separated—a practice which must of course have ceased with the gift of inspiration—they will see that it was *not* an ordination that was performed by the "presbytery," but only a "recommending of Timothy to the grace of God for the work he was to fulfil." The ordination of Timothy may be alluded to by St. Paul in the second epistle, "the gift of God, which is in thee, by the putting on of my hands."<sup>b</sup> If so, it was an ordination by an Apostle, as is the uniform record elsewhere in the New Testament. If not, then Timothy's ordination is nowhere specifically mentioned, but is to be inferred, as in other cases: and, in this view, both these passages are unconnected with the controversy before us.

But our non-episcopal brethren generally regard the passage in question as referring to the ordination of Timothy. Let us meet them on this ground.

Was it a presbyterian ordination? We first reply, that eminent authority has declared the word "presbytery" to mean the *office* to which Timothy was ordained, not the *persons* who ordained him; so that the passage would read—"with the laying on of hands to confer the *presbyterate*," or presbytership, or the clerical office; in which view, the ordainer of

<sup>a</sup> 1 Tim. i. 18. See also M'KNIGHT's note on the passage.

<sup>b</sup> 2 Tim. i. 6.

Timothy was St. Paul himself, as mentioned in the clause just quoted from the second epistle. On this point, we adduce a passage from GROTIUS. Speaking of Presbyters laying on their hands near those of a Bishop, he proceeds—"I do not dare to bring in confirmation of this, that expression of Paul's of the *imposition of the hands of the presbytery*, because I see that JEROME, AMBROSE, and other ancients, and CALVIN, certainly the chief of all the moderns, interpret '*presbyterium*' in that place not *an assembly*, but the *office* to which Timothy was promoted\*: and indeed he who is conversant with the councils and the writings of the fathers, cannot be ignorant that '*presbyterium*,' as '*episcopatus*' and as '*diaconatus*' are the names of offices. Add, that it appears that Paul laid hands on Timothy."<sup>1</sup> By the interpretation of the word "presbytery"—that it means not the ordainers, but the office conferred—we remove all appearance of discrepancy between that passage and the one in which Paul speaks of the imposition of *his* hands. And, to make the least of the above opinion of several fathers, and CALVIN, and GROTIUS, does not their authority render *doubtful* the application of the passage before us to a body of presbyterian ordainers?—Should it be said, however, that the word "presbyterate or presbytership" proves Timothy to have been then ordained a Presbyter merely, we would neutralize that argument by appealing to 1 Thessa. ii. 6, (comp. with i. 1.) where he is called an "Apostle." We would also advert to the fact, that however distinct may have been the three above Latin names for the three grades of sacerdotal office, those names of office were, in the Greek, and at an earlier period, applied but loosely. At least, they were so in the New Testament. Thus we read, "this ministry [*deaconship*] and *apostleship*"<sup>k</sup> for the office to which Matthias was admitted: "I am

<sup>1</sup> See Dr. COOKE's Essay, p. 363.

<sup>k</sup> Acts i. 25.

\* The Reviewer in the Biblical Repertory objects that Calvin held a different view afterward. Not exactly true; but if it were, he still allowed this one to be reasonable. Dr. Bowden made this reply long ago, as the reviewer should have known. See also our second Answer to Mr. Barnes. Dr. Cooke, we now observe, has answered still more effectually. (Essay, p. 175; Answer, p. 21.) The Institutes, in which Calvin made this concession, were *first* published before his Commentary, in which he partly revokes it; but *successive editions* of the former, still making the concession, were published till "five years before he died."

the *apostle* of the Gentiles, I magnify mine office" [my *deaconship*] "the ministry [*deaconship*] which I have received," approving ourselves as the ministers [*deacons*] of God,"<sup>1</sup> are passages applied by St. Paul to himself; we also read, "who then is Paul, and who is Apollos, but ministers [*deacons*] by whom ye believed;"<sup>m</sup> and "do the work of an *evangelist*, make full proof of thy ministry" [*deaconship*] "thou shalt be a good minister [*deacon*] of JESUS CHRIST," are admonitions addressed to Timothy.<sup>n</sup> These passages, not to cite here other like ones, while they may be said to go towards proving that *if* there be only one sacred order, it must be the order of Deacons, answer irrefragably all that might be suggested to the disadvantage of episcopacy from the application of the word "presbytery" to the sacred office to which Timothy was ordained: since, if presbyterate or presbytership means that he was but a Presbyter, deaconship must mean that he, and Matthias, and Paul, and Apollos, were but Deacons. In short, as all experienced interpreters are aware, and as in this controversy Episcopalians always assert, we look not to Scripture for official *names* of any kind, but only for official *powers*; and Timothy, we there find, has a higher degree of power than the word *Presbyterium*, as distinguished from *Episcopatus* and *Diaconatus*, would allow him. The word "presbytery" then, according to the mode of interpretation now before us, though it refer to office, does not designate a subdivision of office, but alludes generally to the *clerical* office conferred on Timothy.

But, granting to our opponents that "the presbytery" means here, not the office given to Timothy, but, as they contend, a body of Elders, and that his ordination is the transaction referred to—we again meet them on the question, was it a presbyterian ordination? And here we ask—of whom was this ordaining "presbytery" composed? for the whole question centres in the meaning of that word. A presbytery means a body of Elders; and taken alone it can be interpreted of any kind of Elders. Those, for example, who think they find in Scripture what are

<sup>1</sup> Rom. xi. 13. Acts xx. 24. 2 Cor. vi. 4.

<sup>m</sup> 2 Tim. iv. 5. 1 Tim. iv. 6.

<sup>n</sup> 1 Cor. iii. 2.

called ruling-elders, may regard this presbytery as having been made up of them; and, if they were not contradicted by other passages, they might here claim a shadow of proof for lay-orders. Others may assert that the grade called Presbyters made up this presbytery. Or, as St. Peter and St. John call themselves "Elders,"<sup>o</sup> this presbytery may have consisted of Apostles. Or, lastly, it may have been composed of any two of the kinds of Elders mentioned, or of all the three kinds uniting in the imposition of hands on Timothy; there may have been ruling-elders and Presbyters, or Presbyters and one or more Apostles, or ruling-elders and one or more Apostles, or ruling-elders and Presbyters and Apostles. There are then no less than seven modes, if we seek no further evidence, in which this "presbytery" may have been composed. Or, if we exclude ruling-elders, there are three modes in which it may have been formed; of Presbyters only, of Apostles only, and of one or more Apostles and Presbyters united. The mere expression "presbytery" therefore, does not *explain itself*, and cannot of itself be adduced in favour of parity.

If, however, it be urged, that the *specific* meaning of the word "Elder" should have the preference, so as to place Presbyters only in this ordaining "presbytery;" we answer—that the *specific* meaning of the title of an *individual* officer is far from extending necessarily to the similar title of a *body* or an *office*. We have just noticed an objection kindred with this: but it may not be improper to add some further illustrations of the uncertainty of official names. Thus we say, the Jewish "priesthood," including in that term, with the priests, the superior order of high-priests, and the inferior one of levites. Thus also we have the phrases, "ministry [literally *deaconship*] of reconciliation," and the expressions "that the ministry [*deaconship*] be not blamed;" seeing we have this ministry" [*deaconship*] "putting me into the ministry" [*deaconship*]; and more especially "Apostles, prophets, evangelists," &c, are *all* said to have been given "for the work of the ministry" [*deaconship*];<sup>p</sup> in all which

<sup>o</sup> 1 Pet. v. 1. 2 John 1. 3 John 1.

<sup>p</sup> 2 Cor. v. 18. vi. 3. iv. 1. 1 Tim. i. 12. Ephes. iv. 11, 12.

passages the word deaconship, *διακονία*, the appellation strictly of a sacred body of men, or of their office, includes, nay signifies chiefly, those who were superior to Deacons. The word "presbytery" therefore, being no more definite than "ministry or deaconship," cannot *explain itself* in favour of our opponents. It can only be defined "a body of clergymen."<sup>1</sup> And these clergymen may have been in part or entirely Apostles, who were superior to Presbyters.

It is evident, therefore, we repeat, that this passage, if it refer to an ordination, cannot be interpreted without light from other Scriptures. To this light, therefore, we refer.

The "presbytery," we have seen, may have consisted of Apostles only, or of one or more Apostles joined with others. In conformity with this suggestion, we find St. Paul writing to Timothy, "that thou stir up the gift of GOD, which is in thee by putting on of *my* hands."<sup>2</sup> Now, the same reasons which make the passage respecting the laying on of the hands of the *presbytery* apply to ordination—the same reasons will make this other passage, respecting the putting on of *Paul's* hands, apply to that identical ceremony; unless indeed a second and higher ordination be here supposed, which however destroys parity, and which, of course, parity cannot adduce in its own behalf. In the ordination, therefore, of Timothy, Paul had at least a share; that *Apostle* laid on his hands, whoever else belonged to the ordaining "presbytery." It cannot of course be claimed as a presbyterian, but was an apostolical ordination. And thus the allegations of our opponents from this passage, in support of the ordaining powers of mere "Elders," are overturned. We have proved, that Presbyters alone did *not* perform the ordination, granting the transaction to have been one, but that an Apostle actually belonged, or else was added for this purpose, to the body called a "presbytery."

<sup>1</sup> The word "presbyterate or presbytership" also means, as just shown, nothing more specific than "the clerical office." The word "bishopric" (Acts i. 20,) has, on the same principles, no stricter signification. The present writer is not aware of any instance in Scripture in which the *specific* meaning of a name of office has necessarily the preference; perhaps the word "apostleship" is an exception; it is used only of those known to have been Apostles. <sup>2</sup> 2 Tim. i. 6.

<sup>3</sup> IGNATIUS, well known for his zeal for episcopacy, and martyred about the year 110, calls the *Apostles* the "presbytery of the Church." *Epist. to the Philadelphians*, Sect. 5.



It is worthy also of note, that St. Paul makes the following distinction in regard to his own agency and that of the others in this supposed ordination—"by the putting on of my hands"—"with the laying on of the hands of the presbytery." Such a distinction may justly be regarded as intimating that the *virtue* of the ordaining act flowed from Paul; while the Presbytery, or the rest of that body, if he were included in it, expressed only *consent*.

On the whole : Can it be denied, that a cautious and candid, interpretation of the two passages said to relate to the ordination of Timothy, requires that a minister be present who holds the [ordinary and uninspired portion of the] rank and rights of an Apostle, to give ordaining power to any body called a presbytery? Were there even no explicit evidence in our favour in the other parts of Scripture, the episcopal theory would be at least as good a key as that of parity to the meaning of the word "presbytery." And considering the above distinction of "by" and "with," our theory is obviously the better of the two. Yet here the non-episcopal argument from Scripture is exhausted. Its strongest proof has been demonstrated to be but barely consistent with parity, while it is more consistent with episcopacy. We dismiss therefore the claim of our opponents to this, the only passage of Scripture, besides the one before dismissed, to which they could raise any pretensions.

Let our readers now be reminded, that we before showed "Apostles and Elders" to have been distinct classes of ministers, as distinct as were the "brethren" or laity from both. That the former ordained, is allowed on all hands, and is clear from Scripture.<sup>4</sup> But we have now demonstrated that there is no inspired authority for the claim that mere Elders [Presbyters] ordained—none, at any period of the apostolical age. Of course, there is no scriptural proof that such Elders have the *right* to ordain. To adduce evidence of their enjoying such a right, was incumbent on parity; But having failed to do so, it cannot ask of us to allow such a right without evidence. It cannot be proved, and it is not to be allowed without proof, that mere Presbyters either performed the ordinations mentioned in Scrip-

<sup>4</sup> Acts i. 26. vi. 6. xiv. 23. 2 Tim. i. 6.

ture, or are there said to have the right to perform such acts. This position cannot be overturned.

2. All that is now incumbent on episcopacy is—to show that the above distinction between Elders and a grade superior to them, in regard especially to the power of ordaining, was so persevered in as to indicate that it was a *permanent* arrangement, and not designed to be but temporary. To this final branch of our argument, which is also an independent, and very prominent argument, for episcopacy, we now proceed.

Let any one read Acts xx. 28 to 35, and consider well what St. Paul there gives as a charge to the *Elders* (Presbyters or Presbyter-Bishops) of Ephesus.\* Then let him read the two epistles to Timothy, and reflect candidly on the charge which the same Apostle gives to him personally, *Timothy* at Ephesus. And, after this comparison of the charges, let him decide whether Scripture does not set that one individual *above* those Elders, in ecclesiastical rights, and particularly, in regard to the power of ordaining.—Or, if such an inquirer feel any doubt, as to the positiveness with which the superiority of Timothy is asserted, let him conscientiously determine what are the *intimations* of Scripture on this subject—which way the balance of proof inclines. To us the proof seems absolute; but it is enough for a rightly disposed mind that it only preponderate. Examine then, these two portions of the New Testament; and first, that relating to the Elders.

In Acts xx. 28, &c. the Elders of Ephesus are charged—to

\* As to the objection that Paul says nothing of a bishop proper, or rather of the want of one, to the Ephesian elders—why should he have done so? His leaving them did not deprive them of the apostolical Episcopacy, as exercised *at large*—and this they knew very well. Episcopacy as exercised *by restraint*, each bishop having his particular diocese, was only another arrangement of the same ministry. James was bishop of the diocese of Jerusalem.\* With this exception, we read, perhaps, of no dioceses till the special connection of Timothy with Ephesus, of Titus with Crete, and of the ‘seven angels’ with their respective churches. And even if these nine are not allowed to have been diocesans, it still is no proof that they were not bishops proper. That proof we derive from the record of their *powers*; and those powers were theirs fully and for life, whether exercised in any one place for a week, or for “many months,” or for “years,” or till they descended to the tomb. They had the “*prelatical* character;” the question whether they exercised it under *diocesan* restrictions, is one of no moment whatever in our controversy with Non-episcopalians—It concerns not them, but only our own communion. The point is—Do we find bishops proper in Scripture?—*Answer to Reviewer in the Biblical Repertory.*

\* Hence Paul sends to James (Acts xii. 17.) James decides in the Synod (Acts xv. 19.) Judas and Silas come from James (Gal. ii. 12.) Luke and Paul go up to James (Acts xxi. 18.)—Ed.

take heed to themselves—to take heed to all the flock over which the HOLY GHOST had made them overseers—to feed the Church of God—and, remembering the Apostle's warnings for three years, to watch against the grievous wolves that would assail the flock, and against those from among themselves who would speak perverse things. These are the four points (or three, if the second and third be united) of the admonition left with them by St. Paul; to which another may be added, from verse 35, concerning industry, and charity to the "weak." Now, what is there in this admonition or charge which shows that these Elders had the power of clerical discipline? surely nothing. They are to be cautious themselves, and to watch against false teachers; but no power is intimated to depose from office, either, one of their own number, or, an unsound minister coming among them. They are to "feed," or perhaps (as the word is sometimes translated) rule<sup>u</sup> the Church; *i. e.* they are to "tend it as shepherds." The "Church" of course means here the "flock" before mentioned, or the laity;<sup>v</sup> for shepherds do not tend or rule shepherds, unless it be that there are *superior* shepherds among them, who have received such authority from their common master or employer. Government of the clergy, therefore, these Elders had not, as far as appears, within their own body. And not a trace, or hint is there, of their having had the right to ordain.

We may here add, that the right of these Elders to govern and ordain, cannot be claimed, as resulting from construction or implication; for every passage in Scripture which asserts or intimates power over the clergy, gives that power to Apostles, or else to Timothy and Titus, or to the "angels" of the seven Churches in Asia; and these cannot be proved to have been mere Presbyters, but were, as we have shown in regard to the Apostles, and are now showing in regard to the rest, distinct and superior officers. Constructive or implied powers can only be inferred in the absence of positive evidence; and as there *is* positive evidence in other passages, nothing of implication can

<sup>u</sup> See note B.

<sup>v</sup> See PARKHURST on ποιμαίνω.

<sup>w</sup> As in Acts xv. 4, 22. It is simply possible that Deacons are included in such passages.

be valid here. The positive evidence is against parity; nor can construction be resorted to for its relief.—Nor is a resort to such construction suggested by the *spirit* of Paul's address to these Elders, since the theory which asks no construction, is quite as congenial with its several expressions, as that which requires it. On the episcopal theory, indeed, there can be no final authority over the clergy without a Bishop; but it is not contrary to that theory, that Presbyters, in such a case, exercise much spiritual discipline over the laity: they may repel from the communion, which is a very high act of "ruling;" and there being no Bishop, there can be no appeal from such a sentence. Among us, a diocese without a Bishop "rules the flock" in many respects, but has no final or executive authority over its clergy; and Ephesus was without a Bishop when Paul addressed the Elders, Timothy not having been placed over that Church till some time afterwards.\* As therefore the episcopal theory suits this address perfectly, without a resort to constructive or implied powers, such a resort in behalf of the Elders is unnecessary, is gratuitous, and, of course, is an unsound mode of interpretation.

The functions then of the Elders of Ephesus, as developed in Acts xx. were only pastoral; they were to feed, tend, rule the *flock*, and take heed to them, and watching for them, were to warn them against false teachers. As St. Paul elsewhere expresses the duty of Bishops, (Presbyter-bishops,) they are to "take care of the Church of God;" the "Church," meaning of course the laity, as just observed in regard to Acts xx. 28. Or, as St. Peter expresses that duty, they are to "take the oversight" of the "*flock*" which they "*feed*."<sup>2</sup> These, we believe, are *all* the rights named in Scripture as belonging to Elders. Whatever higher privileges are there specified or adverted to (except the bare possibility of their having been united with Paul in the "presbytery" which is supposed to have ordained Timothy) are invariably ascribed to Apostles, or

\* The date of the placing of Timothy at Ephesus is discussed in M'KNIGHT *on the Epistles*, Vol. IV. p. 156, in the Church Register for 1827, Nos. 13 to 17; and in the Protestant Episcopalian for May, 1831.

<sup>1</sup> 1 Tim. iii. 5.

<sup>2</sup> 1 Pet. v. 2.

to the other persons before mentioned, as Timothy, Titus, and the "angels" of the seven Churches.

Compare now with this sum total of power assigned in Scripture to mere Elders or Presbyters, that of *Timothy* at Ephesus, the very city and region in which those addressed by Paul in Acts xx. resided and ministered. Look through the two epistles addressed to that individual by the great Apostle, and mark the *explicit* manner in which the right of governing the clergy and of ordaining is ascribed to him personally—every part of both epistles being addressed to him in the singular number—"this charge I commit unto *thee*, son Timothy"—"these things write I unto *thee*, that *thou* mightest know how to behave *thyself* in the house of God"—"if *thou* put the brethren in remembrance of these things."<sup>a</sup> Observe the same address to him in the singular number, when clerical government and discipline are spoken of—"that *thou* mightest charge some that they teach no other (no false) doctrine"—"against an Elder receive not [*thou*] an accusation, but before two or three witnesses"—"them [those of the Elders thus accused] that sin, rebuke [*thou*] before all, that others also may fear"—"I charge *thee* . . . that *thou* observe these things [these rules of clerical discipline, &c.] without preferring one before another, doing nothing by partiality."<sup>b</sup> Observe particularly *his* right to ordain—the qualifications of Bishops (Presbyter-bishops) and Deacons are addressed to him, "these things write I unto *thee*"<sup>c</sup>—he is afterwards admonished, in regard to the ordaining of these two inferior orders, "lay [*thou*] hands suddenly on no man"—and again, "the things which thou hast heard of me, the same commit *thou* to faithful men, who shall be able to teach others also,"<sup>d</sup> i. e. to men who are both sound in the faith and apt to teach. Observe, moreover, that while to the Elders of Ephesus, Paul alludes to ministers who would "speak *perverse things*,"<sup>e</sup> yet gives not a hint of *their* exercising discipline upon such offenders; to Timothy he

<sup>a</sup> 1 Tim. i. 18; iii. 14, 15; iv. 6.

<sup>c</sup> 1 Tim. iii. 1—14.

<sup>e</sup> Acts xx. 30.

<sup>b</sup> 1 Tim. i. 3; v. 10, 20, 21.

<sup>d</sup> 1 Tim. v. 22. 2 Tim. ii. 2.

mentions that very error, and in terms entirely equivalent, as having occurred at Ephesus, calling it the "teaching of other or *false doctrine*," and desires *him* to check it—"that *thou* mightest charge some that they teach no other doctrine"—and it is afterwards added, respecting the clergy, who thus, or otherwise, were in fault, "them that sin rebuke *thou*." Teaching "*other doctrine*" and speaking "*perverse things*" are one and the same offence; the correction of it is no where committed to the Elders; to Timothy it is here expressly committed.

Is it not evident, abundantly evident, that Timothy had supreme power over the clergy at Ephesus, and the full right to ordain? Comparing these many passages, and the tenor and spirit of the entire epistles, with the before cited address to the Elders of Ephesus, can any one require stronger proof of episcopacy, or stronger disproof of parity? Did not the ministry at Ephesus consist of three orders—Timothy first, the Elders (or *Presbyter-bishops*) next, and Deacons last?—it clearly did.

Compare again that address, and all that is recorded of mere elders, with the epistle to Titus. Examine *his* powers in the island of Crete. To *him* are specified the due qualifications of a *Presbyter-bishop* or Elder.<sup>s</sup> His clear credential from the Apostle Paul is, "for this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and [that *thou* shouldest] ordain Elders in every city, as I had appointed *thee*"—and again, "a man that is an heretic, after the first and second admonition [do *thou*] reject:"<sup>h</sup> ordination, admonition, and rejection (or degradation and excommunication,) are all committed to Titus personally. The Elders, as already seen, had no power given them to "reject" those who should speak "*perverse things*" or "*heresy*;" Titus *had* that power.<sup>i</sup> All this, agrees perfectly with the case of Timothy. And nothing

<sup>f</sup> 1 Tim. i. 3; v. 20.

<sup>g</sup> Tit. i. 6—9.

<sup>h</sup> Tit. i. 5; iii. 10.

<sup>i</sup> The expression "*perverse things*," the teachers of which the Elders had no power to condemn, agrees with that used respecting the heretic, "*such is subverted*," whom Titus had power to reject. The words are, *διεστραμμενα* and *εξεστραπται*.

like it can be shown any where in Scripture, of any who are there distinctively called Elders or Presbyters. Is it not clear, then, that the recorded powers of Titus, make him an officer of a grade superior to that which we must assign, resting only on the sacred record, to such Elders? This is Episcopacy.

Compare, yet again, all that is recorded of Elders, with the epistles to the "angels"\* of the seven Churches of Asia.<sup>k</sup> Each of those Churches is addressed, not through its clergy at large, but through its "angel" or chief officer; this alone is a very strong argument against parity and in favour of episcopacy. One of those Churches was Ephesus; and when we read concerning its angel, "*thou* hast tried them which say they are Apostles, and are not, and hast found them liars,"<sup>l</sup> do we require further evidence that what Timothy, the chief officer there, was in the year 65, in regard to the supreme right of discipline over the clergy, the same was its chief officer when this book was written, in the year 96? Let us examine also other passages. In each of these small epistles, the "angel" is made responsible individually for the errors of the respective Churches, and is commended individually for their respective merits; and this, although there must have been several or many Elders in each of those Churches, as there were in Ephesus thirty or forty years before.<sup>m</sup> Observe the emphatic use of the singular number in the address to each of the angels—"I know *thy* works,"<sup>n</sup> is the clear and strong language directed to them all successively, implying the responsibility,

\* As to the "angels" of the seven Asiatic churches, the reviewer is as unfortunate in discussing their case, as in the rest of his remarks. He mentions the theory, that the term "angel" means "the collective ministry in those churches respectively"—a mere theory, and too fanciful to be worth an argument; for it may as well be extended to the "collective" communicants, a theory too which decides nothing; for the "collective ministry" may as justly be said to have included a bishop proper as to have been without one. But further, asks the reviewer, why are not the "angels" called apostles or bishops, if they were such? For a very sufficient reason, we reply. These "angels" were addressed just at the time, when, as we learn from other sources, the name of apostle was about being relinquished to those individuals so called in Scripture, and the name bishop was *in transitu* from the second order to the first; the former title was losing, or beginning to lose, its more general application; and the latter had not yet acquired its final appropriation.—*From answer to Review in the Biblical Repertory*. Ed.

<sup>k</sup> Rev. ii. iii.

<sup>m</sup> Acts xx. 17.

<sup>l</sup> Rev. ii. 2.

<sup>n</sup> Rev. ii. 2, 9, 13, 19; iii. 1, 8, 15.

not of a Church at large, or of its clergy at large, but of the head or governor individually. To the same effect we read, as commendations of these angels—"thou holdest fast my name"—"*thou* hast a few names which have not defiled their garments"—"I have set before *thee* an open door"—"*thou* hast a little strength, and hast kept my word"<sup>o</sup>—and, on the other hand, they are thus rebuked—"I have a few things against *thee*"—"because *thou* hast them that hold the doctrine of Balaam"—"*thou* sufferest that woman Jezebel . . . to teach, &c."—"if *thou* shalt not watch, I will come on *thee* as a thief"—"*thou* art neither hot nor cold."<sup>p</sup> Similar to these are the warnings of CHRIST to these "angels," all implying their individual responsibility for the faults of the Churches,—"*remember [thou] from whence thou art fallen, and repent [thou] and do [thou] the first works*"—"repent [*thou*] or else I will come unto thee quickly"—"*be [thou] watchful, and strengthen [thou] the things which remain*"—"hold [*thou*] fast that which *thou* hast"—"*be [thou] zealous, and repent*" [*thou*]<sup>q</sup>. There are other like passages; indeed these seven epistles are nearly made up of them. The individual called "the angel" is, in each case, identified with his Church, and his Church with him. And in the few places where the language addressed to the Churches by the Saviour is in the plural number,<sup>r</sup> it is addressed to them generally, no particular reference being made to their Elders, as if they shared the responsibility.<sup>s</sup> On the contrary, we find this peculiarly strong expression in the admonition to the angel of the Ephesian Church, where, as has been fully shown, there were many Elders or Presbyters, "I will remove *thy* candlestick [*thy Church*] out of his place, except thou repent,"<sup>t</sup> not the Church of the Presbytery, nor even of thy Presbytery, but "*thy Church*." Surely a diocesan is here.

Test, then, by these seven epistles, by each of them and all of them, the episcopal and presbyterian theories, and see which

<sup>o</sup> Rev. ii. 13; iii. 4, 8.

<sup>p</sup> Rev. ii. 14, 20; iii. 3, 15.

<sup>q</sup> Rev. ii. 5, 16; iii. 2, 11, 19.

<sup>r</sup> Rev. ii. 10, 23—25.

<sup>s</sup> See note C.

<sup>t</sup> Rev. ii. 5. In Rev. i. 20, the candlesticks are said to be the Churches.



best agrees with their letter and their spirit; most assuredly they are Episcopacy from beginning to end. Connect these epistles with those to Timothy and Titus; and decide whether they do not all proclaim Episcopacy. Compare this entire connected evidence with all that is recorded concerning the powers of mere Elders; and let the spirit of candour and impartiality determine whether Episcopacy does not even triumph in the abundance of its scriptural proofs.<sup>a</sup>

And let it be observed that we have made no use of those scriptures which merely *agree* with Episcopacy, or tend to *illustrate* the affairs of the apostolic Church according to that theory, but only of those which are *its demonstration*. And this, we think, is complete.

All minds, however, do not appreciate evidence equally. Let then our argument be rated at its lowest value, and it will be sufficient. Is there anything like positive proof in Scripture, that mere Elders [or Presbyter-bishops] had the power of supreme discipline over the clergy, or ordained without the co-operation of a minister of higher authority? there certainly is not, as we have fully shown. Is there not, however, in Scripture, proof absolutely positive that persons of higher authority than Elders did ordain, and did possess the supreme right of clerical discipline? there certainly is, as we have most abundantly demonstrated. Is there not, moreover, positive scriptural proof that these high powers, superior to those ascribed to mere elders, existed in other individuals than the original Apostles, and continued in the possession of such officers to the latest date in the inspired volume? it cannot be reasonably questioned. Now, let the reader estimate all this evidence as low as he pleases, it is evidence *enough* for Episcopacy. A *hint* concerning the will of God should be imperative with every humble and conscientious believer. The slightest preponderance of proof when all has been investigated, should be sufficient for a candid mind.—Let then such considerations have their due weight with those who may think that our argument comes short of demonstration.

<sup>a</sup> For further remarks on the *permanent* obligation of Episcopacy, see Note D. And concerning the plea of *necessity* for departing from that ministry, see Note E.

We are persuaded, however, that to strict and severe reasoners it will appear a very close approximation to demonstrative proof. Of such reasoners we ask—can a single step be made in applying Scripture to the support of parity, without *taking something for granted?* if there be an argument for parity free from this objection, the present writer does not recollect to have seen it. On the other hand, is not the scriptural argument for Episcopacy *a regular induction from scriptural facts?* we are persuaded that no impartial mind will answer in the negative.

We assert, therefore, in conclusion, that the episcopal ministry alone has the authority of the inspired writers. All the facts, all the examples they record, without one clear exception, show that such was the ministry of the apostolic age. We therefore now add this other assertion—that such was the ministry alluded to by the Apostle when he wrote, “*remember them which have the rule over you, who have spoken to you the word of God, . . . obey them that have the rule over you, and submit yourselves, for they watch for your souls as they that must give account.*”<sup>w</sup> Whether such an injunction taken in connexion with what has been proved in this essay, does not amount to an inspired *command* to conform to the episcopal ministry, is left, with prayer for their right direction and decision, to the consciences respectively of our readers.

<sup>v</sup> See Note F.

<sup>w</sup> Heb. xiii. 7. 17. See also note G. for a refutation of the objection, that monarchy has as good scriptural authority as Episcopacy.

## POSTSCRIPT.

*On the plea of Parity—that Timothy acted as an "Evangelist."*

Parity alleges that Timothy exercised supreme authority in the Church at Ephesus as an "Evangelist;"<sup>a</sup> and that that office, like (on their theory) the entire apostolic supremacy, was but temporary; and that thus, in a short period, the whole clerical power rested in the one grade of Elders or Presbyters.

To this allegation, in all its parts, we have several conclusive answers.—1. Timothy is called an "Apostle"<sup>b</sup> as well as an "evangelist;" and as he thus had the highest ecclesiastical power in virtue of the apostolic office, the appellation "evangelist" could add nothing to it. Neither, of course, can any inference bearing on the episcopal controversy be drawn from that appellation.—2. It does not appear that evangelists had, as such, any particular rank in the ministry. Philip, the Deacon, was an "evangelist;"<sup>c</sup> in Ephes. iv. 11. "evangelists are put after "prophets;" in 1 Cor. xii. 28. they are not included at all; it appears also that some of the laity did the work of evangelizing;<sup>d</sup> and yet Timothy, an Apostle, is directed, we see, to do the same work. To rely therefore on the mere *title* "evangelist" in proof of any thing which is to affect our controversy, is futile; no argument can be built upon it without *taking for granted* that evangelists had, as such, these high clerical powers, which is the very allegation in dispute.—3. There is *no proof whatever* that Titus and the "angels" of the seven Churches were evangelists. If, therefore, we should surrender the case of Timothy, these other cases of supreme ecclesiastical authority would still contradict parity, and be evidence for episcopacy. Sound reasoning, however, will rather yield up the claims founded on the application to Timothy of the mere title "evangelist;" it would rather retain the case of Timothy for the episcopal cause, independently of other considerations, from its perfect analogy with these cases, which obviously and unavoidably belong to that cause.—4. If we should allow that the superior rights of the Apostles and of this evangelist came soon to a close, there would yet be no evidence (or no clear evidence) that mere Elders either had or acquired the power of ordaining, and of executive clerical discipline. We should but find that the Church was left *without* an order of men who could show positive inspired credentials for exercising these high functions. And this *demonstratio ex absurdo* is of itself almost sufficient for episcopacy. The superior office of the Apostles, and of Timothy, Titus, and the seven "angels," *must* have been intended to be permanent, whatever was the name of that office, and however its name might be changed. For, be it not forgotten, that, as it cannot be proved, it ought not to be allowed, that any but those who held this apostolical or episcopal office, superior to that of mere Presbyters, either performed the ordinations mentioned in Scripture, or are there said to have the right to perform such acts.

No certain precise definition can be found for the word "evangelist," as used in Scripture; the mere name decides nothing more than it would in the more thoroughly English form *gospeller*. Etymologically, its only meaning is "a person occupied with or devoted to the gospel;" and as the gospel means the "good message," the idea contained in the latter word may be extended to "evangelist;" and that title be defined "a messenger of the good message," *i. e.* one who proclaims the gospel. Applied in this sense to a minister, it seems equivalent to the word preacher; it may also mean, but not necessarily, a spreader of the gospel, a missionary; and missionaries, we know, may be either Bishops, Presbyters, or Deacons, either of the three orders. Yet in none of the three places in Scripture where the word "evangelist" occurs<sup>e</sup> are missionary duties even hinted at. The epistles to Timothy require of him nothing of the kind; and the immediate context of the verse containing that word charges him only to "preach the word, to be instant in season, out of season,

<sup>a</sup> See 2 Tim. iv. 5.      <sup>b</sup> 1 Thess. ii. 6., compared with i. 1.      <sup>c</sup> Acts xxi. 8.  
<sup>d</sup> Acts viii. 4. and xi. 19, 20; see the Greek. In Acts viii. 1. the "church" at Jerusalem is said to be scattered abroad; the Apostles are excepted; with that exception "they were all scattered," saith the passage; meaning, doubtless, that so many fled as to break up their assemblies; of course, the scattering applies to the laity chiefly; and some of these are thus, we think, included among those who were engaged in "evangelizing." The word "preach," in these passages is of course, in this view, used by our translators with some latitude; as will also be seen on examining the Greek—*λαλεω* and *ευαγγελιζω* being the words thus translated.

<sup>e</sup> Acts xxi. 8. Ephes. iv. 11. 2 Tim. iv. 5.

to reprove, rebuke, exhort to sound doctrine, watch, and endure afflictions." It is not to be presumed then from Scripture that an evangelist was necessarily a missionary.<sup>f</sup> Nor was the Church at Ephesus new enough to require Timothy as its evangelist in the missionary sense; for it must have been eleven years founded when Timothy is, for the first and only time, called by that title.—Etymology and Scripture then, the only proper authorities in our present argument, both leave the meaning of the word "evangelist" uncertain.

And if we consent to appeal to the fathers, to which our opponents would lead us for further light concerning "evangelists," we shall not only gain, from their abundant general testimony in favour of episcopacy, infinitely more than we could possibly lose by having this word defined by them against us, but we shall actually have their authority respecting that word in our favour. A commonly received definition, founded on an imperfect extract from one of the fathers, EUSEBIUS, is merely this—an evangelist was appointed "to lay the foundations of the faith in barbarous nations, to constitute them pastors, and having committed to them the cultivating of those new plantations, to pass on to other countries and nations."<sup>g</sup> All this is indeed perfectly consistent with the episcopal theory, since such an evangelist may be a missionary-bishop. A fuller examination however of EUSEBIUS will show that evangelists did not merely found new churches, but builded also those founded by others—and that the evangelists he speaks of in the place quoted, are declared by him to have been ordained to the highest grade of the ministry, before they set out on their work. We extract the whole chapter, except a few concluding lines which are irrelevant, from an old translation.

"Chap. xxxiii. *Of the Evangelists then flourishing.* Among them which were then famous was Quadratus, whom they say (together with the daughters of Philip) to have been endued with the gift of prophesying. And many others, also, at the same time flourished, which, *obtaining the first step<sup>h</sup> of apostolical succession*, and being as divine disciples of the chief and principal men, *builded* the churches every where planted by the Apostles: and preaching and sowing the celestial seed of the kingdom of heaven throughout the world, filled the barns of God with increase. For the greater part of the disciples then living, affected with great zeal towards the word of God, first fulfilling the heavenly commandment, distributed their substance unto the poor: next, taking their journey, fulfilled the work and office of *Evangelists*, that is, they preached CHRIST unto them which as yet heard not of the doctrine of faith, and published earnestly the doctrine of the holy gospel. These men having planted the faith in sundry new and strange places, *ordained* there other pastors, committing unto them the tillage of the new ground, and the oversight of such as were lately converted unto the faith, passing themselves unto other people and countries, being holpen thereunto by the grace of God which wrought with them; for as yet by the power of the HOLY GHOST they wrought miraculously, so that an innumerable multitude of men embraced the religion of the ALMIGHTY GOD at the first hearing, with prompt and willing minds. Insomuch that it is impossible to rehearse by name, when and who were pastors and *Evangelists* in the first *succession after the Apostles* in the Churches scattered throughout the world; it shall seem sufficient only to commit to writing and memory, the names of such as are recorded unto us by tradition from the Apostles themselves, as of *Ignatius* in the epistles before alleged, and of *Clemens*, mentioned in the epistle which for undoubted he wrote unto the Corinthians, in the person of the Roman Church," &c.<sup>i</sup>

On this extract several remarks may be made.—1, Eusebius here describes what took place long before his own time, and what therefore he knew but imperfectly.<sup>k</sup> 2, Evangelists, he says, did the stationary work of "building" the churches, as well as the migratory one of "founding" them; which shows that the definition of that title, in regard to the question whether it necessarily implied missionary functions, is not to be certainly made out from the fathers any more than from Scripture: for what difference is there between a stationary Evangelist and a settled minister?—3, The Evangelists spoken of by Eusebius are said to have "obtained the first step [rank] of apostolical succession," *i. e.* were made Bishops, in the sense of that word in the days of Eusebius, and ever since; which shows that it is a mistake to quote his account of Evangelists in favour of parity; those alluded to by him were Evan-

<sup>f</sup> See note H.

<sup>g</sup> See DR. MILLER's Letters, p 94.

<sup>h</sup> In the Greek *ταξις*, order, rank, station, appointment.

<sup>i</sup> EUSEBIUS *Eccles. Hist.* Lib. III. ch. xxxiii. being ch. xxxvii. after the Greek.

<sup>k</sup> See the end of Lib. VII. and the beginning of Lib. VIII.

gelist-bishops.—4, Those Evangelists who are *named* by him in this extract, were all proper Bishops. Quadratus was Bishop of Athens. Ignatius was Bishop of Antioch. Clement was Bishop of Rome. All which is recorded in this same work of Eusebius.<sup>1</sup> 5, Lest it be thought that this expression, “the greater part of the disciples then living” became Evangelists, makes it absurd to suppose them all Bishops, let it be remarked that he speaks of the rich only among the disciples, since of none but these would he probably have recorded that they “distributed their substance to the poor.” Yet even with this restricted interpretation, and much more when unrestricted, this expression of Eusebius is magniloquent and oratorical, and not fit to be the basis of any argument concerning the number of the early Evangelists.—6, Ecclesiastical historians sometimes speak of a person's ordaining, who did not perform the rite himself, but had it done by another; as the historian Socrates says of the emperor Constantine, “when he had builded churches among them, he hastened to consecrate them a Bishop, and to ordain the holy company of clergymen.”<sup>m</sup> If it be thus said that Constantine consecrated and ordained, though, he only employed Bishops to do so, it is competent for us to infer, that the same must be meant, if Eusebius be understood to say, that Evangelists, not of the highest ministerial rank, ordained; they only *caused* persons to be ordained by the ministers of that rank. The fair construction, however, of this language, is—that the Evangelists he speaks of were themselves of that highest order.—7, Eusebius was a thorough Episcopalian, in the sense of the word “Bishop,” in that and the present day: he speaks of ordaining by Apostles and Bishops,<sup>n</sup> and is full of the “successions” of various lines of Bishops down from the Apostles.<sup>o</sup> If, then, he was consistent with his own opinions, he cannot mean that Evangelists of inferior rank ordained, but must be so interpreted as not to violate his own principles. If, however, he be inconsistent with himself, when he comes to speak of Evangelists, his authority on that subject is, of course, nugatory. But, we repeat, he is *not* inconsistent with himself, if construed candidly, *i. e.* according to his own principles of episcopacy, in regard to those Evangelists of whom, in the passage above quoted, he writes. They were Bishops.

The other persons named by Eusebius, in his history, as Evangelists, excepting of course, the four writers of the Gospels, are, we believe, only two. One named Thaddeus, was sent by the Apostle Thomas into Edessa, where he performed miracles, preached, and ordained: but he is himself called an “Apostle” many times in this work;<sup>p</sup> which decides that he always was in the highest order of the ministry. The name of the other was Pantænus, who was at first a teacher of divinity at Alexandria, in Egypt. The following is recorded of him: “He is said to have showed such a willing mind towards the publishing of the doctrine of Christ, that he became a preacher of the Gospel unto the eastern Gentiles, and was sent as far as India. For there were, I say, there were then many *Evangelists*, prepared for this purpose, to promote and to plant the heavenly word with godly zeal, *after the guise of the Apostles*. Of these Pantænus being one, is said to have come into India.”<sup>q</sup> On this extract, which we believe completes the evidence on the subject before us, contained in Eusebius, these two remarks suggest themselves. I. It is not said, that this Evangelist, Pantænus, ordained; he may, like the Emperor Constantine, have procured ordination by others for the clergy set over the churches he had founded. II. Taking for granted even that he did ordain, we read that he “planted the heavenly word *after the guise of the Apostles*,” conforming to their model or standard; of course his ordinations were after the apostolical example, which has been fully shown in the above essay, and was certainly believed by Eusebius, to have been according to the episcopal scheme. Such ordinations he could not have performed without being a proper Bishop himself.

We think then that parity gains nothing by going to Eusebius, for an account

<sup>1</sup> Lib. III. ch. xix. xxxi. xxxii. Lib. IV. ch. xxii.

<sup>m</sup> SOCRATES *Eccles. Hist.* Lib. I. ch. xiv. being chap. xviii. after the Greek, The same transaction is mentioned in EUSEBIUS' *Life of Constantine*, Lib. III. ch. lvi. “their city, (Heliopolis,) which was blinded with superstition, was become the Church of God, and filled with Priests and Deacons, and they had a Bishop to govern them.”

<sup>n</sup> EUSEB. *Hist.* Lib. VI. ch. vii. xlii. Lib. II. ch. i. Lib. III. ch. xx. Lib. IV. ch. xiv.

<sup>o</sup> *Ibid.* Lib. III. ch. iv.—xi.—xix.—xxxii. Lib. IV. ch. v.—xix. Lib. V. ch. xi. Lib. VI. ch. ix. Lib. VII. ch. xxxi. Lib. VIII. ch. i. &c. &c.

<sup>p</sup> Lib. II. ch. i. Lib. I. ch. xiv.; see particularly what there follows an epistle said to have been written by our Saviour.

<sup>q</sup> *μυνηματος* conformity to a model, example, or standard; copy; close imitation.

<sup>r</sup> Lib. V. ch. ix. being ch. x. in the Greek.

of the office and powers of Evangelists. On the contrary, the gain, such as it is, is on the side of episcopacy.

After what has now been said, no impartial person will, we think, contend that Eusebius meant to say, that *all* Evangelists (of all grades) had the power of ordaining. If, however, such a proposition be maintained concerning this father, we neutralize the evidence thus *claimed*, by counter-evidence of the same kind, that of an ancient but uninspired author, who, in conformity with Scripture, asserts that there were among the Evangelists persons who had *no* right to ordain. We quote from Hammond :—"For, as the office of Evangelist, being to preach to unbelievers, requires not the donation of all the episcopal powers, *viz.* of ruling, nor the power of ordination necessarily, because when the Evangelist hath planted the faith, the Apostle himself may come and confirm, and ordain Bishops, as we see in Samaria, Acts viii. 17. (and therefore the author of the *Commentaries on the Epistles* under St. Ambrose's name, saith on this place, *Quamvis non sint sacerdotes, evangelizare tamen possunt sine cathedra, quemadmodum, Stephanus et Philippus*, though they be not priests, [that is, Bishops,] yet they may evangelize without a chair :) so the donation of that superior power doth not yet make them cease to be Evangelists." Stephen and Philip, both Deacons, and having no right to ordain, or to occupy the episcopal "chair," are yet, we see, reckoned Evangelists by this writer. Stephen, who we know died a Deacon, is called by him an Evangelist. And Philip, who when called in Scripture an Evangelist, is also denominated "one of the *seven*" Deacons, is said by this writer to have been, equally with Stephen, "without a chair" of sacerdotal office. This then is uninspired proof, to be added to that of revelation, that Evangelists had not, merely as such, the right to ordain. And taking into view the whole of this sort of proof, the definition which we quoted above from an eminent Presbyterian divine, will, we think, be allowed to be, in this respect, too unqualified.

This appeal to the fathers has only been made to meet our opponents on their own ground, in their attempt to define from those writings a word, the meaning of which cannot be clearly made out from Scripture. We have shown that what the fathers add towards its elucidation, is entirely in our favour.

Returning to Scripture, we conclude with yet another answer to the assertion of parity—that the superior powers of Timothy, being founded on his being an "Evangelist," were to be exercised only during the early and unsettled state of the Church at Ephesus. And here we should take the case according to parity's own showing. Most Presbyterian controvertists, (as also indeed, many other writers) suppose Timothy to have been placed at Ephesus so early as at the sudden departure of Paul for Macedonia after the riot there.<sup>1</sup> His duty, as an Evangelist, was (say anti-episcopalians) to settle the affairs of the then new Church in that place. If so, be it remembered he soon performed one part of what (they say) was required of him as such an extraordinary officer; he soon ordained Elders in that city or region which (they say) was before destitute of them; for its Elders are addressed by Paul in less than a year after his flight from Ephesus.<sup>2</sup> These Elders, be it next remarked, are there declared (they say) to have power to "rule" the flock and their own body, besides that of ordaining. If so, the government of that Church was fully organized: and thus was fulfilled the other part of the function of Timothy, as a special and extraordinary officer. Of course that extraordinary officer, the Evangelist, was no longer required; the Ephesian Church had obtained a body of Elders, competent, if any such body is, and at least said by parity to be competent, to ordain and "rule." Nay, Paul, it is alleged, had *charged* these Elders to "rule the Church of God." It surely was time for Timothy, if a mere Evangelist, to "pass on to other countries and nations."

Now, how does this obvious *cessation* of their need of the supposed extraordinary officer, agree with the undeniable fact that the *second* epistle was written to him almost seven years after the supposed date of his being placed in Ephesus, and more than six years after the interview of Paul with its Elders—this same Timothy still exercising his ecclesiastical powers in that city? In the *second* epistle, and that only—eleven years after the first preaching of Paul in Ephesus,<sup>3</sup> more than nine years after the establishment of a Christian body there distinct from the Jews,<sup>4</sup>

<sup>1</sup> On Ephes. iv 11: note b.  
<sup>2</sup> Acts xx. 17.

<sup>3</sup> Acts xix. 23, &c.; xx. 1. 1 Tim. i. 3.  
<sup>4</sup> Acts xviii. 19. w Acts xix. 9.

nearly seven years after the supposed commission to Timothy to settle their affairs, and more than six years after Paul addressed their Elders—in that late *second* epistle, and that only, is Timothy called an “Evangelist,” and desired to “do the work” of such a functionary. That is (says parity) Timothy was still required for the purpose of ordaining,<sup>x</sup> although there had so long been Elders there competent to ordain! Timothy (says parity) was still required for the governing of that body of clergy, although that body had had, for so considerable a period, an intrinsic ecclesiastical power to “rule” its own members!

Is it not obvious then, that the two hypotheses of parity, that concerning the right of mere Presbyters to ordain and govern, and that concerning the rights of Evangelists, are inconsistent with each other? The Evangelist Timothy, (they are forced to say) held restrained till at least the year 66, the power to “rule,” which Paul had charged the Elders to exercise in the year 60! Or else they must say that the Evangelist Timothy *supplanted*, in the year 66, the rights of the Elders who had been planted in Ephesus by the same Evangelist Timothy, in the year 60 or 60! May we not ask, when did he, or any other apostolical man, plant those rights again? Does not the Scriptural evidence on these points *leave* the supposed rights of Presbyters either withheld or taken from them, without a hint that the restriction or deprivation was afterwards removed? And may we not justly declare, that such incongruities in the best theories of our opponents—for they certainly have none better, or as good—are something very like an absolute disproof of parity, and of course, a strong indirect proof of EPISCOPACY?

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## APPENDIX.

### NOTE A.

<sup>x</sup> Refer to Potter on *Church Government*, p. 175. Amer. edit. and to the *Protestant Episcopalian*, No. 3, p. 94.

VIDELIUS, a non-episcopal writer, says of Clemens Romanus, mentioned in Phil. iv. 3, that after the death of Linus and Cletus, who were Bishops of Rome before him, “*Clemens solus Episcopi nomen retinuit quia jam invaluerat distinctio Episcopi et Presbyteri*—Clement alone retained the name of Bishop, because there had now grown into use the distinction between Bishop and Presbyter.” Our quotation is taken from the answer of Charles I. to the divines who argued with him in the Isle of Wight, p. 11, and it shows that a learned non-episcopalian allowed the use of the title Bishop, as having been surrendered by a portion of those clergy who had formerly enjoyed it, and made superior to that of Presbyter, to have been common in the age just after the apostolic, and before the death of St. John;<sup>\*</sup> and this is equivalent to the assertion of Episcopals, that that title was very early taken from the second order of the ministry, and appropriated to the highest, which had previously been called Apostles.

[The Reviewer in the Bibl. Report, objected to the reference to Theodoret, and to the absence of Scriptural authority for this asserted transference of titles. The Bishop answers: Now, whoever expected to prove from the New Testament, an occurrence which did not take place till after its books were written? Or, who, but the reviewer, deems this change of a *name* the “principal link in the chain of proofs,” or even an integral part of the scriptural discussion of Episcopacy? We proved the recognition of the first order in that volume, without reference to its designation: *that* is the scriptural proof of the only important point. How or when that order came by the *name* of bishop, is a mere affair of history: and as historical authority for the change, we adduced the declaration of Theodoret; and also the concession

<sup>x</sup> In the second epistle to Timothy, as well as in the first, allusion is made to his ordaining power; see 2 Tim. ii. 2: and in another place, after urging him to “do the work of an Evangelist,” the Apostle adds, “make full proof [fulfil all the parts] of thy ministry,” which of course included ordaining. 2 Tim. iv. 6.

<sup>\*</sup> Clement succeeded as Bishop of Rome, A. D. 91; St. John died A. D. 100.—See CALMET’s *Dictionary*.

of Videlins, a learned Non-episcopalian, that it was as early as the time of Clement of Rome. Does the reviewer contradict this authority? by no means. He only contends that we ought to find Scripture—for what? for an event yet future when Scripture was written; in other words, a *prophecy*—a prophecy of what? of a mere change of name! A worthy subject of prophecy, indeed! He urges, however, that it related to “a matter of so much importance”—importance! we might as well ask the Romanists to give us a scriptural prophecy that the Bishop of Rome would acquire the name of Pope.

At the close of the same rejoinder, occurs the following note. The false “Apostles” mentioned (Rev. ii. 2) would naturally persist in claiming the old title: that of Bishops would not yet have served their purpose. It is perhaps worthy of remark, that the word “Apostle” occurs no where in the Gospel of St. John; [xiii. 16 forms no exception; comp. Matt. x. 24. Luke vi. 40]. Besides c. xv. 20, shews that the latter clause of c. xiii. 16, is merely expletive of the preceding clause; and therefore, *ἀποστολος* is not used in its *proper* sense.\* Ed.] “disciple” being generally substituted for it. Neither does it occur in his epistles: nor in the Revelation; except in ii. 2, where it is applied to the impostors, and in c. xviii. 20, where, engrafted into an exultation of the latter days, it refers, (as in xxi. 14) to the inspired founders of Christianity. All these writings belong to the close of the first century. By not calling the “Angels” either Apostles or Bishops, St. John conformed to the then unsettled use of those words. And by calling the Twelve, “disciples” only, instead of Apostles, he avoided giving them a title which he withheld from their official compeers, the “Angels.” We build nothing on these facts and explanations, but they certainly harmonize well, with the historical declaration, that ministers of the Episcopal grade were originally called Apostles; but, as the first century was passing into the second, that name was relinquished, and that of Bishops assumed.]-*Answer to Review.*

#### NOTE B.

Our argument allows the word “feed” to be changed to “rule;” but this is mere concession. The venerable translators have given the true meaning of *ποιμαίνω* as adapted to the passage: the context usually deciding the choice between the several meanings of a word. In Matt. ii. 6. the word “governor,” and in Rev. ii. 27. xii. 5. and xix. 15, the phrase “rod [sceptre] of iron,” point to the *ruling* power of a shepherd. But in the present passage “flock” is the proper defining word in the context; and “feed” is its correlative. If it be alleged that “overseers” is the defining word, we answer, that, as a literal shepherd is never called in Scripture an “overseer” *ἐπισκοπος*, the defining function belongs more appropriately to the word “flock,” as required by the congruity of figurative language: we further answer, that the meaning of “overseers,” allowing it to be the defining word for *ποιμαίνω*, comes short of the idea of proper “ruling” or supreme government, and agrees better with that of “feeding” or tending a flock. The word “tend” would be a sound translation.—Let those who contend for the word “rule” in this place, consider what effect it might have on our controversy with Rome to allow the same word in John xxi. 16, where JESUS says to Peter “feed [rule] my sheep.” If *ποιμαίνω* may be translated “rule” without authority from the context, it may be so rendered in the latter passage. If, however, this arbitrary mode of translation be disallowed, *rule* cannot be what Paul meant in addressing the Elders of Ephesus.

CAMPBELL translates John xxi. 16. “tend my sheep,” and has an excellent note. BEZA has *pasce* “feed,” both there and (*pascendam*) in Acts xx. 28. CALVIN and BRASMUS give *pasce* “feed” in the former, but use the strong word *regendam* “govern,” in the latter; which was either a great oversight or a great inconsistency.

Observe especially this further consideration. When the Romanists urge that, in *their* sense, Peter was to “rule” CHRIST’S sheep, we answer, that this notion is fully disproved by other Scriptures; as, Paul’s withstanding Peter to the face, and James’ presiding in a council held at Jerusalem, though Peter was present. (Gal. ii. 11. Acts. xv. 13, 19.) And when the advocates of parity assert, that, in *their* sense, the Elders “ruled” at Ephesus, we give them an answer precisely analogous; other Scriptures contradict that notion, as is especially seen in both the epistles to Timothy, as also in those to Titus and the “angels” of the seven Churches. The word “feed” therefore (or “tend”) is clearly the proper one in both passages: neither the Pope nor Presbyters have a right to the *rule* which they respectively claim.

\* Calvin (com. in l.) says, these are *proverbiales sententiæ*. So Grot. De Wette. Schleusner renders, legatus. So Jun. Trein. Ed.



## NOTE C.

In the epistles to the "angels" of the churches in Smyrna and Thyatira. (Rev. ii.) there is a change from the singular to the plural number. This we Episcopalians say, marks a transition of the address, from the angel or Bishop, to his Church generally; but parity often alleges that these examples of the plural number show the entire epistles to have been intended for each whole Church; and thus, it is supposed, the idea is refuted that these seven epistles were meant for the angels or Bishops, distinctively and individually. But the same change in the mode of address occurs in the epistle of Ignatius to Polycarp, Bishop of the same Church in Smyrna; as will be seen by a reference to Archbishop WAKZ's *Translation of the Apostolic Fathers*, p. 228, American edit.; or Dr. COOK's *Essay*, p. xxiii.\* In the first four paragraphs, Ignatius addresses Polycarp personally and exclusively. In the fifth he sends a *message* through Polycarp, to the "sisters" and the "brethren." But in the sixth he bursts forth *directly* to the Church of Smyrna, the flock at large—"Hearken unto the Bishop, that GOD also may hearken unto you. My soul be security for them that submit to their Bishop, with their Presbyters and Deacons. And may my portion be together with theirs in GOD. Labour with one another, contend together, run together. . . . Let none of you be found a deserter. . . . Be long-suffering therefore toward each other in meekness, as GOD is towards you." The paragraphs following are addressed to Polycarp, like the first four. Now, no one doubts that this epistle was directed to one individual, Polycarp, and that the greater part of it related to him personally, or in the sacred office which he held; those even who deny its authenticity must allow that it is fabricated on this principle: yet the whole of the people are, in the very body of the epistle, addressed directly by Ignatius. Such an episode then is no violence to the main current of such a writing; it was not, in that age, deemed absurd or incongruous. An address to the flock does not vitiate the address to their Bishop in which it occurs. This answers the only real objection to the episcopal construction of the epistles to the seven "angels."

It may be here added, that, in the second epistle of St. John, the address is twice changed from the plural number to the singular; part of it being addressed to the "elect lady" particularly, and part to her and her children jointly.

The inscription and the conclusion of the epistle to Philemon are addressed to several persons and a Church; the body of the epistle is addressed to Philemon, and intended for him exclusively.

In Philip. iv. 2, 3, are direct addresses to individuals, occurring within the body of an epistle to a whole Church.

## NOTE D.

*Episcopacy Permanent.*

Scriptural proof having been given for episcopacy, down to the latest date of the inspired canon, and it having been also shown that no other ministry is set forth in the New-Testament, all is done that was proposed in the beginning of this essay. It will not, however, be improper to add a few more remarks concerning its *permanent* obligation. Some allege that, though as the only scriptural model it was binding in the first ages, it does not follow that it continues binding through the whole Christian dispensation. To this allegation we thus reply:—1. It resembles that of the denomination of Friends concerning the sacraments, that their outward signs were intended for only the early Christians, not for our later periods. There is no stronger intimation, we believe, that visible sacraments were to be perpetual, than that the ministry established by the Apostles was to be so: the expression, concerning the LORD's Supper, "ye do show the LORD's death *till he come*," being no stronger than the charge to Timothy (and every succeeding minister of his rank) to "keep the commandment" or trust committed to him "*till the appearing of our LORD JESUS CHRIST.*" (1 Cor. xi. 26. 1 Tim. vi. 14.) The answer to this error concerning the sacraments is or includes an answer to the supposition before us, that episcopacy, though having inspired authority at first, was yet of only transient

\* See page 401, second edition.

obligation. This answer to the mistaken opinion concerning the sacraments we need not here detail, as those we now address unite with us in deeming it sufficient.—2. If it be allowed, of any two ministries now existing, that the one is based on Scripture, and the other not, no sound mind, we think, will deny that the former is obligatory to the exclusion of the latter.—3. When our Saviour after finally commissioning his Apostles, added, “Lo, I am with you always, even to the end of the world,” (Matt. xxviii. 20.) he meant that He would always be with the apostolic ministry. This is affirmed by sound Presbyterians, as well as by ourselves. And the declaration proves that *that* ministry was to exercise its LORD’s authority in the Church to the end of the world. That ministry, the apostolic or scriptural one, we have demonstrated, and is allowed by the persons with whom we now argue, to have been episcopal. Can it then be imagined by those who are thus far with us, that any ministry subsequently established, has the Saviour’s authority? If not, then the position cannot be evaded, that episcopacy is permanently binding, “even to the end of the world.”—4. The epistles to Timothy are said by parity to be intended for all ministers in all ages. Episcopalians say that, besides being addressed to him as the *chief minister* at Ephesus, they were intended for the direction of all other chief ministers, by us called Bishops; and this, we presume, is allowed by those for whom this note is written. We now make the more explicit statement, that these epistles are for the direction of Bishops in *all ages*. This assertion is proved by the injunction, before quoted, to fulfil their trust “till the appearing of JESUS CHRIST;” and particularly by there being passages in them which speak of “the latter times” and “the last days.” (1 Tim. iv. 2 Tim. iii.) These periods, as distinguished by the evils that were to attend them, did not, we think, begin during the life of Timothy; for what the Apostle writes concerning them, is in the future tense, “in the last days, perilous times *shall come*,” &c. And it has been well remarked, that, though the vices there mentioned have always existed in the world, their being spoken of as *characteristic* of the latter days implies, that besides being common, they would be openly avowed and defended; which cannot be said of the primitive Church. But begin “the last days” and their mischiefs when they might, they have not ended yet; neither of course, is the obligation respecting them, imposed on Bishops by these epistles, ended; nor is the consequent obligation of Christians ended, to support bishops in these their duties, *i. e.* to conform to episcopacy; non-conformity being opposition, either active or passive. And thus episcopacy had and has authority through all these periods; its authority is permanent down to the present age of the world. One direction, grounded on latter-day defections, is particularly worthy of notice; “from such turn [thou] away,” or as otherwise translated, “such turn [thou] away.” (2 Tim. iii. 5. See M<sup>r</sup> Knight.) In the former sense, the passage recognises an *authoritative* discountenance or rejection of false teachers, or of false flocks with their teachers, to be exercised by an individual church officer “in the last days.” In the latter sense, it recognizes, more explicitly, the power of *excommunicating* such persons, as residing in such an individual officer, in these periods. In either sense, episcopacy is recognized, as existing and having authority “in the last days”—in other words, as a permanent institution, and of permanent obligation.

[As to the plea that the apostles exercised these rights and powers as *extraordinary* officers, not to be continued in the Church, we remark, in the first place, that it is an *admission* that they *had* these rights and powers. It is the usual plea of Non-episcopal writers, but the plea is not a sound one, for these powers and rights, passed *beyond* the thirteen Apostles to other men, as Barnabas, Timothy, Titus, and the angels of the seven Asian churches; see the tract. Not so fast, says parity; these, or some of them, were “evangelists,” and *they* also were extraordinary and temporary officers; to which we reply that Timothy alone is called an evangelist in Scripture, the rest are not. Perhaps, however, the reviewer thinks, and if so, we agree with him, that the tract has routed the plea commonly rested by Non-episcopalians on the title “evangelist,” as he does not name the word, but merely says that Timothy and Titus had a “temporary” function in regulating churches and ministers. This was certainly prudent in him, for the postscript to the tract has fairly given that plea to the winds. But let the reviewer examine where his *new* position leaves him. Thus,—Timothy and Titus have but *temporary* duties, not because they are evangelists, but because they do not remain permanently in one station, call it a diocese, or any thing else—we ask, then, do elders, or did they, remain permanently in one station, call it a parish, a congregation, a church or what you

please? If not, then elders also, by the same argument, exercised only a *temporary* function, and so we have *no* ministry left. Take Apollos, for example; was he not an elder, at the least? is he not called a "minister" by Paul, and did he not "water" at Corinth what Paul had planted? If the reviewer says he was more than an elder, he contradicts the parity he would defend, for he then makes two orders in the ministry; if he calls him an evangelist, he retreats from his *new* position, of *not adding* that title, and so falls under the demolishing power of the postscript to the tract. Well, then, does Apollos, an elder at the least, remain stationary at Coriath, or in any other parish, church, or congregation? No: he had left Corinth when Paul wrote the first epistle to the church there; he had gone elsewhere; yet not even then to be stationary, for Paul desired to bring him back to Corinth, and he himself meant to come back, "when he should have convenient time." (1 Cor. xvi. 12.) Here are three successive points occupied in the ministry of [elder] Apollos, down to the year 59. The next we read of him is in the year 65, when he was on a "journey" or voyage, from some place not mentioned, to Crete, and was to proceed on from Crete to (probably) Nicopolis.\* Similar migrations could be traced in the ministry of various other persons named in the Acts and the Epistles; as Erastus, Tychicus, Trophimus, Crescens, Sopater, &c. &c.; and, provided, the reviewer will allow that they were elders at the least, which "will scarcely be questioned," we suppose, of the most of them, and will not put in the plea that they were evangelists, which is precluded by his new position, then there will be so many more cases in proof, that elders were as little fixed in one station as were Timothy and Titus. At all events, we have the case of Apollos to this effect. And the result is this alternative—if Timothy and Titus had only temporary superior functions, because they exercised them in more than one place, the elders had only a temporary function for the same reason; and then we have *no* ministry left; if, however, the functions of the elders were permanent, though they moved from place to place, the *superior* functions of Timothy and Titus were also permanent, in spite of this same objection; and thus we have *Episcopacy* a permanent institution in the Church.

Our deepest thanks, therefore, are due to the reviewer, for co-operating with the tract in brushing away this rubbish of the parity argument—that portion of it which is made out of the *name* evangelist—and resting the discussion on the mere *facts* of the case. This is, indeed, a happy agreement—a real advance towards settling the controversy between Episcopalians and Presbyterians; for the latter will scarcely take the ground of *no* ministry; and, if they do not, the only alternative is *Episcopacy*, as we have just seen. Let any candid Presbyterian renounce the evasion of calling Timothy and Titus evangelists, and he will have a straight-forward and unincumbered argument. The apostles were "superior to the elders in ministerial power and rights." Timothy and Titus were also superior to the elders in those respects. The "angel" of the church at Ephesus, where there had long been elders, was superior to them; for he alone is addressed as "trying" false apostles, and the church there is called *his* "candlestick," not theirs: and this case brings the "superior" office down to the year 96. Further, the other six "angels" must have resembled the one at Ephesus. Nor is there a particle of scripture evidence that this "superior" office was to cease; not a particle, though those who filled it may not then have been fixed in one station or diocese; as also there is not a particle of evidence that the office of the elders was to cease, though they too were not always fixed in one station or parish. Nay, the fact that inspired epistles were written to Timothy, Titus, and the seven "angels," and made part of the New Testament, for *permanent* use in the Church—epistles which recognize the right to ordain and inflict discipline on both clergy and laity, as existing in the "superior" officers, but do *not* recognize this right in the elders—this fact alone proves the "superior" office, *i. e.* Episcopacy, to have been intended for permanency. Add to this, that Timothy was to "keep this commandment [the 'charge' given him as a 'superior' officer in the church] till the appearing of our Lord Jesus Christ;" which implies that there *were to be* such officers as Timothy, to keep the same "charge," till Christ should appear—till the end of the world. Let any candid Presbyterian examine this train of proof, particularly as stated more fully in the

\* Titus iii. 12, 13. The reviewer has peculiar ideas of the time of Paul's visit to Nicopolis, when he connects this passage with Gal. ii. 1.

tract, leaving out of the question, as the reviewer does most creditably, the evasion concerning "evangelists," and he will wish, at least, to be an Episcopalian.]

*From answer to Mr. Barnes' First Review.*

#### NOTE E.

##### *The Plea of Necessity.*

It is due to our discussion, to add a few remarks on the question—whether *necessity* will justify a departure from the apostolical or scriptural ministry, or the instituting of a new ministry where that cannot be obtained? On this subject, the first point to be determined is, what is 'necessity'?—'Absolute necessity' to assume the functions of the ministry never can exist; salvation is not indissolubly connected with the offices of a pastor; the sacraments are not absolutely, "but only" generally necessary to salvation, those who cannot obtain them not being required to partake of them.—Difficulties long insuperable, preventing the attainment of an important object, form the next species of 'necessity,' and that which is usually referred to in this argument. And here several questions arise—are the difficulties *insuperable*—have they been *long insuperable*—is the object so *important* as to justify deviation from an institution allowed to be *divine*? There should be no reasonable doubt on either of these points.

In our opinion, the last of the above questions can never be justly answered in the affirmative; *no* plea can be strong enough to release us from *divine* appointments. What God has instituted for his Church, he will preserve in his Church, and diffuse through it, till the institution be abrogated by him, or is about to be so. This appears to us so clear a dictate of faith, so fundamental a religious truth, that we will not argue for it; it is an axiom, or at least an undeniable postulate. And it ought to settle the whole matter. But we shall carry the discussion through.

As then to the other two questions—we doubt whether the difficulty of obtaining an apostolic ministry, has ever been *insuperable* for any greater period than might naturally and fairly be allowed for the purpose—and we deny that the difficulties, be they what they might, have ever been *long insuperable*. And thus far, having used only the phrase apostolical or scriptural ministry, we suppose that Parity agrees with us.

We now remind our readers, that we have, in our essay, proved the apostolic ministry to be episcopacy. And, to come at once to the great case, we think it doubtful whether Luther and his associates, and Calvin and his associates, were prevented from obtaining episcopacy by difficulties strictly *insuperable*. It is well known to those acquainted with ecclesiastical history, that Novatian, a schismatic Bishop, induced three obscure Bishops to consecrate him;\* and among the multitude of papal Bishops, could not those Reformers have found three, elevated or obscure, to give them the succession, or else to join with them, and preside over their purified Church? and this, without resorting to the culpable methods ascribed to Novatian? if this was not clearly impracticable, our present argument has all that it asks. Again: it is known to the readers of church history, that Frumentius, after collecting together a few christians in India (perhaps Abyssinia,) and converting some of the natives, applied to Athanasius, Bishop of Alexandria in Egypt, for a Bishop to govern them, and ordain pastors for them:† and could not the Reformers alluded to, failing with Romish Bishops, have gone, or sent, to the Greek, or other Eastern churches, for the episcopal succession? did they ever make the experiment? Yet again: it is recorded, that the Bohemian Church obtained episcopacy from the Waldenses;‡ and could not the Reformers above mentioned have obtained it from either the Waldenses or the Bohemian fraternity? did they attempt to do so, although these Christian communities were as much opposed to the Pope as themselves? In fine: Did either of those Reformers use any efforts whatever for this purpose? if not, how can the difficulty be called *insuperable*? or how can it be made the basis of the plea of necessity? Now, be it recollected, we question not the motives of these eminent servants of God; we believe them to have been pure;

\* MILNER, Vol. I. p. 351. and EUSEBIUS, Book 6.

† SOCRATES, B. I. c. xix. and MILNER, Vol. II. p. 110.

‡ Commenius, quoted in BOWDEN's *Letters*, Vol. II. p. 79. Vol. III. 332, 342. [Vol. I. p. 223. II. p. 163, 2d ed.]

but, on that point, they and we stand or fall only to our common Master; motives have nothing to do with the claims of truth. All that we assert is, that be the difficulties what they might in procuring episcopacy, it is doubtful whether they were insuperable; and that if they were not insuperable, the case of 'necessity' did not exist. We may indeed carry this part of our argument yet further, and ask, whether *any* difficulty of magnitude can be alleged—if we may draw from the following quotations from Milner, the conclusion, that Bishops so friendly to Luther would have consecrated him? "... John Thurzo, Bishop of Breslaw in Silesia. This good prelate was descended from a noble family in Hungary, and is said to have been the very first papal Bishop, who, in his diocese, was favourable to the revival of pure Christianity. . . . Luther, on the occasion of his decease, says in a letter to a friend, 'in this faith died John Thurzo, Bishop of Breslaw, of all the Bishops of this age the very best.'" "The pious Thurzo died in August, 1520; but the reformation does not appear to have materially suffered from this loss. His successor, James of Saltza trode in his steps. This Bishop appointed. . . . John Hesse . . . a dear friend of Luther, to preach the gospel in the church of St. M. Magdalen at Breslaw. Hesse not only explained and enforced the great truths of Christianity from the pulpit, but for eight days together, in a public disputation, defended the same, and exposed the papal dogmas concerning the mass and the celibacy of the clergy"—to the joy of Luther, and the vexation of the Pope. Bishops thus friendly to Luther and his cause, and thus appointing to a conspicuous station one of his dear and zealous friends—could they not have been prevailed on to consecrate him? They were, of course, under the usual promises of fidelity to the Romish Church; but these could have been no stronger, in their particular cases no more binding, than those of all the first Reformers, whether Bishops or Presbyters; who all held such obligations to be dissolved, when they came to perceive that the vital corruptions inflexibly maintained by that Church required their separation from it. We therefore suggest the doubt, whether there was *any* difficulty of magnitude in the way of Luther's obtaining episcopacy for his Church.

The above considerations render almost unnecessary a notice of our remaining proposition—that insuperable difficulties did not *long* exist. We proceed however to the proof. Luther separated from the Church of Rome in 1520; the *protest* on which the name Protestant was founded, was made in 1529; the Confession of Augsburg dates 1530.† Now, to say nothing of the possibility of getting the episcopal succession in England under Henry VIII., who died in 1547, or under Edward VI., the Church in Sweden was fully reformed in 1527, and that in Denmark in 1539;‡ both were reformed under Lutheran influence; and both retained Episcopacy. Will then any considerate person deny, that, had efforts been made, the succession might have been obtained from Sweden not "long" after Luther abjured the papal authority, and before the period when the name Protestant and the Augsburg Confession gave the finish to the Lutheran Church? Or, if that Church had obtained episcopacy ten years afterwards, when Denmark could have given it to them, would *that* have been waiting "long" for a divine institution? where then is the evidence on which the plea of 'necessity' is grounded?—Let the reader be reminded, that we are not discussing, in this note, the claims of the ministry which those great reformers established; that is done in our essay. Neither are we arguing here with those who deny episcopacy to be a scriptural institution; *they* have no occasion for the plea of 'necessity.' Neither do we touch the question, whether this point of external order is of importance; on that subject our essay has, we presume, said enough; and those who plead 'necessity' allow, by so doing, the importance of the rule departed from on that account. The present note is for those who grant the apostolic origin of episcopacy, and its obligation, except in the one case of 'necessity,' reasonably defined. And to *these* we say, that there is no evidence that such 'necessity,' concerning the point before us, has ever existed.

On the subject of '*supposed necessity*' (supposed by the persons originally concerned) it is impossible to argue, because the case cannot be defined; one person calling that 'necessity' which another denies to be so. When the difficulty appears great, those who yield to it are, we doubt not, excused by a merciful God; and

\* MILNER, Vol. V. p. 259, 266.

† MOSHEIM, Vol. IV. p. 50, 71, 89.

‡ *Ibid.* Vol. V. p. 79, 82.

they ought to be fully and readily excused by men. But this mild judgment of *persons* does not establish either the correctness of their *opinions*, or the validity of their *acts*.

Least of all, can the 'supposed necessity' which may formerly have led to a deviation from divine institutions, be a sound plea for *persevering* in that deviation after the 'supposed necessity' has ceased. It has now been shewn, we think, that there never was any real 'necessity' for dispensing with episcopacy. But, allowing for former periods all that is ever claimed on that score, there has been no difficulty at all in procuring a protestant episcopate, or else in finding one to conform to and unite with, since the Scotch Bishops consecrated Bishop Seabury, the first on our American List.

#### NOTE F.

The great *petitio principii* of our opponents is, that the whole apostolical function, as distinguished from that of Presbyters, was transient. For this supposition, there is neither proof nor hint in Scripture. Inspiration was transient; but in no other respect can the apostleship be shown to have lost its original completeness. Timothy, Andronicus, and Junia, are called Apostles; but there is no evidence that they were inspired; and though Silvanus, also denominated an Apostle, was a "prophet" (Acts xv. 32.) it will be allowed, we presume, that this does not imply that he possessed the higher inspiration of the more eminent apostolic fraternity.

Of the sophisms here censured there are many lesser exemplifications in the argument of Parity, as may be seen in the following statement.

Parity never can prove, but always *takes for granted* one or more of the following points—1. that because the name "Bishop" is applied, in Scripture, to the second order of the ministry, there is no higher order there mentioned—2. that the transaction in Acts xiii. was the ordination of Barnabas and Saul—3. that the word "presbytery" means, not an office, but a body of Elders, and—4. of Elders strictly, without an Apostle, or—5. if an Apostle was with them, that he had no more ordaining power than they—6. that evangelists had, as such, supreme power over new churches and their clergy—7. that no individuals but the proper Apostles had such authority over churches and their clergy after their affairs were settled—8. that the epistles to Timothy were meant for all the clergy in Ephesus—9. that Timothy had supreme authority in Ephesus only as an evangelist, not as an Apostle, or as such a successor of the Apostles as was afterwards called a Bishop—10. that Titus was an evangelist—11. that each of the seven Churches of Asia consisted of but one congregation—12. that the "angels" were but pastors of single congregations—13. that they were but moderators of bodies of Presbyters, &c. &c. Some of these points are always *taken for granted*, in the anti-episcopal argument intended to rest on the basis of Scripture. We deny them all, and aver that Scripture furnishes *no* evidence, less or greater, direct or indirect, toward substantiating them.

#### NOTE G.

*On the objection—that Monarchy as much as Episcopacy, is set forth in Scripture.*

It has been alleged, that as clear authority is found in Scripture for monarchical government and its perpetuity, as for episcopacy and its perpetuity; "submit yourselves to ——— the king as supreme," (1 Pet. ii. 13.) being as strong a precept as "submit yourselves to them that watch for your souls," which we have applied to the episcopal ministry set forth in the New Testament. This allegation, however, is easily refuted.—1. Where it is said that the king or Roman emperor was supreme, it is also declared that this was the ordinance of *man*; and it is because it was "The ordinance of man" that submission to the emperor was enjoined. The office was "the creation (*κρῆσις*) of man." Of course, man may change that office for another, and thus substitute a republican for a royal or imperial government. But the Christian ministry is the appointment or creation of GOD; so, at least, parity believes as well as we; and with parity is our controversy, not with the feeble claim of lay orders, or the creation of ministers by mere human authority. To suppose the ordinance of man, because recognized and enjoined in Scripture, to be as perpetually binding as the ordinance of GOD, there recognized and enjoined

and not retracted, is, we think, absurd.—2. Should it be further objected that “the powers that be” are declared to be “ordained of GOD;” (Rom. xlii. 1.) we answer, that nothing is here mentioned of kings but only of “the higher powers;” and that, unlike some of the provincial people, the Romans, to whom that language was addressed, abhorred the title of king;\* which circumstances show, independently of other considerations, that it is not to be taken for granted that mere monarchical “powers” were meant in this passage. But besides this: It *could* not have been meant that the then existing Roman authorities were ordained of GOD for perpetuity, for both prophecy (Dan. vii. 26. 2 Thess. ii. 7.) and history attest the contrary; which prophecy is *scriptural* proof against that interpretation. Neither were the then existing “powers” *beyond* the Roman Empire ordained to be perpetual. They were all, therefore, ordained of GOD in only this lower sense—to serve the purpose of civil government while they should respectively last. In our opinion, “the powers that be” means ‘the established civil authorities that at any time exist;’ submission to these is made binding on Christians, by the Christian law; just revolutions, as incidental to every ordinance or creation of man, being exceptions to this rule. The object of such passages is, we think, to consecrate the social principle which leads to civil magistracy, and affix the seal of the divine Author of Christianity to the maxim, that men are *not individually* sovereign but either *jointly* so, or else subject to some other *common* sovereignty; and that maxim, thus divinely ratified, decides that men must submit to the lawful public authority under which they live. But this has no bearing on the case of the ministry, which was not only created and ordained of GOD, but concerning the abolition or change of which no prophecy or hint is uttered, which all history attests to have been perpetuated in the episcopal form, and which, if it ever fall, must be again appointed by GOD, and “ordained” anew, not by men, but “for men;” since its business is “in things pertaining to GOD,” since the ministry of reconciliation is “given” by GOD, and by him “committed to” men, or “put in” men, and since it is an embassy from CHRIST. (Heb. v. 1. 2 Cor. v. 18, 19, 20.) *Such* an office must either be perpetuated or be lost: it cannot be renewed or changed, like the civil offices which are the creation of man. It is clear then from Scripture, that civil government, though of perpetual general obligation, is not so in any one of its kinds while ecclesiastical polity is permanently binding in the form set forth in the New Testament.—3. It has been said, that the appointment of a king for *Israel* by the Deity, is an intimation of the divine will in favour of royal government, and that therefore that form of civil magistracy must be as binding as episcopacy. We reply, that *if* such an intimation of the divine will existed, it would unquestionably be binding on Christians. But this is not the fact. On the contrary, by the prophet Hosea, (xlii. 2.) GOD declares “I gave thee a king *in mine anger*.” And the history of the affairs which led to the appointment of Saul shows, that it was human perverseness and ambition which insisted on having a king while the Deity opposed it, and even “protested” against it. (1 Sam. viii. 5—20. See also the margin of verse 9.) This fact neutralizes, not only the inference in favour of royal government drawn from that case, but all other allegations of the kind pretending scriptural authority. This fact shows, indisputably, that GOD permits men to choose for themselves a form of *civil* government. Not till the Israelites had freely and even irreligiously declared for a monarchy, did the Almighty select the individual who should be their king. In forming, however, the government of the Christian *Church*, man was not even consulted; the ministry was appointed by CHRIST; its appointment was placed on record by the HOLY SPIRIT; from that record we gather that its model was episcopacy; and thus we think a sufficient intimation of the will of GOD that all Christians should conform to that model. The case of monarchical government is in no respect analogous with this.—4. Parity contradicts its own principles in raising objections to our argument from the precepts contained in Scripture to obey kings. Sound Presbyterians, as well as sound Episcopalians, believe that the ecclesiastical system delineated in Scripture is of permanent obligation. We both insist on ordination by succession from the Apostles. If this succession is broken, ordination becomes neither episcopal nor presbyterian, but, as we both affirm, of mere lay or human authority. Now, if Parity thus claims perpetuity because it is said to be found in Scripture, yet rejects the perpetuity of kingly government, also found there, why

\* See POOLE'S *Synopsis* on 1 Pet. ii. 13, and M'KNIGHT on do.

should Episcopalians be censured for doing the very same in behalf of *their* system? The same arguments which Parity uses in regard to this point, Episcopalians may also use. If *its* friends are satisfied that "the king as supreme," was a transient appointment, so are *we*. If they are satisfied, on the other hand, that the scriptural model of ecclesiastical polity is *not* a transient appointment, so again are *we*. The only question remaining is—*what* is the model of the ministry contained in Scripture, is it presbytery, or is it episcopacy? And this is the question which has been discussed, and we hope to purpose in the foregoing essay.

#### NOTE H.

That the duties of an Evangelist, as such, were of an itinerant missionary kind, is, so far as the scriptural evidence is concerned, merely *taken for granted*. This point is indeed of small moment in our controversy. But, as all errors have a tendency to dispose the mind to further perversions, we think the following corroborations of the position that "it is not to be presumed that an Evangelist was necessarily a missionary" may be useful.

An old commentator, strongly anti-episcopal, speaks decidedly against the missionary functions of evangelists, and gives, in this respect, a just view of their duties, as deduced from Scripture only. "These were followers [*sectatores*, imitators] of the Apostles, and they sometimes *abode* [*subsistebant*] in a particular church, teaching and defending the Apostles' doctrine. Hence [the Scripture] often takes them for the [*ipso*] minister of the word, (the pastor, we presume, of some such particular church,) as in 2 Tim. iv. 'do the work of an evangelist,' that is, diligently and watchfully *teach*. Such also was Philip in Acts xxi." See ARÆTIUS on Ephes. iv. 11. It is obvious that this writer considered "evangelists" as rather settled than migratory teachers, and as being often proper pastors. Another reference will show this more fully. "Do the work of an evangelist, that is, faithfully teaching. I suppose an evangelist to mean one who was principally employed in preaching the gospel, yet was not an Apostle. For these (Apostles) with the highest authority of the HOLY SPIRIT, *travelled* hither and thither for the purpose of instituting and reforming [*instaurandi et reformandi*] churches, wherever a place was opened. But Evangelists, without [*citra*, on this side, short of,] the office of apostleship, *preached* to them (these churches) with the authority of the next; [office,] sometimes they presided over particular churches as Bishops (presbyter-bishops.) Such was Timothy, both an Evangelist and a Bishop." See ARÆTIUS on 2 Tim. iv. 5. Our author assigns travelling or missionary duty to the Apostles; he regards *them* as the founders and settlers of churches; but the functions of Evangelists he represents as chiefly of a preaching and pastoral kind.—We have made these quotations in aid of our assertion, that the missionary character of Evangelist ought not to be taken for granted. The author is wrong however in saying that no Evangelists were Apostles, since Timothy was both. He is also wrong in calling Timothy a presbyter-bishop. Our essay has settled these points.

Charles I., in his controversy, in the Isle of Wight, with the Presbyterian Divines, very soundly remarks—(p. 6.) "setting aside men's conjectures, you cannot make it appear by any text of *Scripture*, that the office of an Evangelist is such as you have described it. The work of an Evangelist which St. Paul exhorteth Timothy to do, seems by the context (2 Tim. iv. 5.) to be nothing but diligence in preaching the word, notwithstanding all impediments and oppositions." To this the Presbyterian Divines only allege the various recorded travels of Timothy and Titus. But these travels were common to them and the Apostles; and as much prove them to have held this latter office, as that of Evangelists.

MILNER (Vol. I. p. 56, 59) thinks that Philip, the Evangelist, *resided* in Cesarea twenty or thirty years, from the time he reached there after baptizing the Ethiopian, (Acts viii. 40.) till Paul lodged at his house, as mentioned in Acts xxi. 8.

In fine: there is *no* scriptural proof that Evangelists, as such, were migratory or itinerant; nay, that sort of proof favours the opposite opinion, that they did *not* travel merely in the fulfilment of their evangelizing function. And we therefore assert, that, so far as appears from the inspired record, Timothy might have "done the work of an Evangelist," without being in any sense a missionary Bishop, but



exclusively a diocesan. We say this, only because it is due to truth and accuracy, not because our argument requires it. That Timothy was a proper Bishop we have proved in the essay; and it is of no consequence whether he exercised that office as a missionary, or a diocesan, or both. It is expedient, probably in the highest degree, that every Bishop, whatever *extra* duties he may perform as a missionary, be a diocesan or coadjutor; but this is not essential. In the first founding of Christianity, the apostolical or episcopal labours of almost every individual in the office were necessarily diffused widely. Yet the docile student of Scripture will not fail to remark, that it *leaves* Timothy in Ephesus, and the seven "angels" *connected* with their respective Churches; to which the case of James is to be added, in the Church of Jerusalem.\* (Acts xv. 13, 19; xxi. 18.) Thus much may be securely claimed, in addition to the revealed argument for episcopacy in itself, in favour of *diocesan* arrangements.

\* [The magnitude of the Church at Jerusalem and the consequent necessity for *diocesan arrangements*, may be inferred from a comparison of 1 Cor. xv. 16.; Acts ii. 41, 47; iv. 4; v. 14; vi. 7; xxi. 20, if we suppose only five of these *myriads*, there were 50,000 believers in Jerusalem; and when we remember that they met, for public worship, in small numbers, the Presbyters also (Acts xiv. 23.) must have been numerous.] Ed.

## ESSAY I.

## TIMOTHY AN APOSTLE.

IN the essay entitled, "Episcopacy Tested by Scripture," it was noticed that Timothy is called an "apostle" in the sacred volume. Almost no use, however, was made of that fact in the main argument of the essay, as it was believed to be new matter, and indeed was not discovered by the author till his piece was written. It was chiefly adduced to show the fallacy of ascribing Timothy's superior power to his being an evangelist, when he had supreme power as an apostle. The grounds on which it was asserted that Timothy has this title in Scripture, were briefly given in a note:—

"See 1 Thess. ii. 6, compared with 1 Thess. i. 1. Paul, Silvanus (or Silas,) and Timothy, are all included as "apostles." In verse 18, Paul speaks of himself individually, not probably before. It is not unusual, indeed, for St. Paul to use the plural number of himself only; but the words "*apostles*" and "*our own souls*," (verse 8,) being inapplicable to the singular use of the plural number, show that the three names at the head of this epistle are here spoken of jointly. And thus Silas and Timothy are, with Paul, recognized in this passage of Scripture as "apostles."

The passage thus referring to Paul, Silvanus, and Timothy, is—"we might have been burdensome, as the *apostles* of CHRIST; but . . . . we were willing to have imparted unto you . . . . *our own souls*." The words "apostles" and "souls" are obviously plural in the plural sense, and shows that Paul was not speaking of himself alone, but of all the three who joined in the epistle.

A writer in the Connecticut Observer, (February 14th) denies the application of this language to the three individuals mentioned, and asserts that these *plural* words have the singular sense, and are meant of Paul only. His remarks are as follows:—

"The proof adduced is a comparison of 1 Thess. ii. 6, with the same, i. 1. The writer says, 'Paul, Silvanus, and Timothy, are all included as apostles.' Paul unites Silvanus, or Silas and Timothy, in the salutation with himself, 1 Thess. i. 1; and in the next chapter, verse 6, he says '*We* might have been burdensome to you as *apostles* of CHRIST.' The question is, did Paul mean to include the others with himself in this passage? The writer in the Protestant Episcopal affirms that he did. We say he did not—at least, it cannot be proved that he did. The use of the plural '*we*' does not prove it. For Paul often uses '*we*' when he intends *only himself*; and in letters too in which others are joined with him in the salutation. To mention no other, we have an instance in this very chapter, verse 18. Compare, also, 1 Thess. iii. 1, with the same, verse 6. Neither do the plural expressions, '*apostles*' and '*our own souls*' prove it. We have instances of similar modes of expression in other parts of his writings, when he himself only is intended. For example of the first, '*apostles*,' compare 2 Cor. i. 24, with the same, i. 23, where '*helpers*' is used to denote the singular, as

'*we*' is to denote the same. For a parallel example to '*our own souls*,' as denoting the singular, vide 2 Cor. vii. 3, compared with verse 7, where '*in our hearts*' refers to Paul solely."

On this extract several observations may be made in reply.

The note from "Episcopacy," &c., allows that St. Paul often uses the plural for the singular in speaking of himself. So far we all agree.

The reference to 2 Cor. i. 23, 24, will not help the cause of parity ; it only shows a transition from the singular to the plural in the plural sense, which is very usual where the writer alludes to both himself and others bearing any similar relation to the persons addressed; "to spare you *I* came not as yet . . . not that *we* have dominion over your faith, but are *helpers* of your joy." 1. Surely common sense will suggest that if more "helpers" than Paul can be found, that expression would be sounder than if applied to him alone. Hence it would be competent to say, without express proof, that by "*we*" he here means apostles or ministers in general. 2. We find, however, only five verses before, the persons specially alluded to as "*we*;" they are "Paul, Silvanus, and Timotheus," (verse 19.) These, then, are the "*helpers*" of the passage; and thus that word is proved by the context to have, not a singular, but a plural meaning. 3. McKnight gives a general plural sense; not that "*we* apostles" lord it over you, but are joint workers of your joy. 4. Doddridge gives another general plural sense, "but *we*, even *I*, and all the faithful ministers of our Lord JESUS CHRIST, are joint helpers of your joy." Instead, therefore, of weakening the argument that Timothy was an apostle, the Observer has rather strengthened it, by pointing to an additional case of Paul's using the plural number without giving it the meaning of the singular.

The appeal to 2 Cor. vii. 3, is not more fortunate; the word "*hearts*" has there unquestionably its natural plural signification, including other "*hearts*" beside that of Paul, "for *I* have said before, that ye are in our *hearts*." 1. Common sense, as before urged, requires us to give plural meanings to such plural words, if it can be done consistently, which is the case here, making "*our hearts*" to allude to ministers generally. 2. St. Paul, in this passage, refers to a *previous* expression used by him, "*I* have said before." This reference carries us\* to verses 11, 12, of the sixth chapter, "O ye Corinthians, our mouth is open unto you, our *heart* is enlarged." Well, the Observer may say the "*hearts*" plural of the one passage, must mean the "*heart*" singular of the other, and both refer to Paul's affection only. No, we reply, "*our heart*" is a general or collective phrase, (see Rom. xv. 6,) equivalent to "*our hearts*;" and thus others than Paul are included. What, then, shall decide between these opposite assertions? the context. From the words "*our heart*," (vi. 11,) back to the beginning of the chapter continuously (except one verse in a parenthesis,) Paul is speaking of the "*ministry*." To that body he alludes every time the first person plural is used throughout the passage. Most certainly, then, "*our mouth and our heart*" relate not to St. Paul alone, but to "*the ministry*" spoken of, with a special reference to those of that sacred order connected with the Corinthians, or perhaps to himself and

\* See margin, McKnight, Poole's Synop., Poole's Annot.

Timothy, who address this epistle to them. Now, what *this* passage means, the *other* quoted by the Observer means, since Paul refers from the latter to the former. Of course the words "our hearts" have a plural signification, applying not to Paul alone, but in conjunction with others. And thus falls the Observer's remaining objection to the scriptural proof of the apostleship of Timothy.

In the Connecticut Observer of September 17th, there is the following passage respecting the apostleship of Timothy; it is comprised in a reply to a writer in the Episcopal Watchman, under the signature of Ignatius.

"Ignatius insists upon it that Timothy was an apostle in the same sense in which Paul was an apostle. This argument is so wrought into the texture of some modern treatises on Episcopacy, that it deserves a passing remark. The claim has been but lately made by Episcopalians, and rests solely on 1 Thess. i. 1, compared with chapter ii. 6. In our remarks on the reviewer of the '*Tribute to the Memory of the Pilgrims*,' a few months ago, we introduced the opinion of a biblical critic second to none in this country, that the use of the plural 'apostles' in 1 Thess. ii. 6, and of '*our own souls*,' verse 8, does not prove that Timothy was an apostle. Moreover, according to the author of '*Episcopacy tested by Scripture*,' who first, so far as we know, urged these passages in proof of the apostleship of Timothy, this epistle was written ten years, at least, before Paul admonished Timothy, '*Let no man despise thy youth*.' If he had been at least ten years an apostle, he was admitted to that office very young, probably at about the age of twenty. And how shall we account for it that when Paul joins Timothy with himself in salutation to churches, he calls himself an '*apostle*,' and Timothy only a '*brother*?'—vide 2 Cor. i. 1; Col. i. 1; Philemon, verse 1. He speaks of Timothy just as he does of Sosthenes, who, we believe, was never supposed to be an apostle; vide 1 Cor. i. 1. At this very time, too, when it is now claimed that Paul calls Timothy an apostle, according to Archbishop Potter, Timothy was attending on Paul as a deacon."

On this passage the following remarks suggest themselves:—

The fact that Timothy was an apostle, may, perhaps, be said to be "wrought into the texture of the *treatise*" entitled "*Episcopacy Tested by Scripture*," but it is not "wrought into the texture" of the main *argument* therein contained. All that relates to that fact might be struck from the "*treatise*" without essential injury. Still it is a fact and is therefore adduced with perfect propriety in its bearings on the controversy between our cause and that of parity.

This is the second time the Connecticut Observer has "wrought into the texture" of its columns the opinion of "a biblical critic, second to none in the country," that Timothy was not an apostle. Is this reasoning? Who can answer a name? Let the critic's arguments be given and it may be seen whether they are sound. If the remarks in the Observer of February 14, were the arguments of this eminent critic, they were answered in the Protestant Episcopalian for March, which answer has never, so far as known, been replied to. And if what is now added, in the above extract, be also his, may it not be feared that his fund of reasoning on this subject is running low? At all events,

these additional observations, whether his or not, are peculiarly weak, as will now be shown.

First among these new objections to the apostleship of Timothy, at the time 1 Thessalonians was written, is the remark, that he must have been made an apostle very young. The answer is easy, being nothing more than the objection itself—he *was* an apostle at a very early age. Does this fact prove or disprove any thing? Certainly not. Timothy we know, was very early pious and versed in the Scriptures; whether this was one of St. Paul's reasons for placing him so soon in the apostleship, cannot now be determined, and is of no consequence; it is enough that Scripture calls him an apostle in the year 54, the date of the epistles to the Thessalonians, when he may have been no more than twenty years old, but was probably twenty-two or three.

Next objection: Why does Paul, in some places, call himself an apostle, and Timothy only a brother? asks the Observer. Really it is too late to inquire, but the fact has not the least bearing on the point in question. The apostles were brethren to each other, the elders were brethren to the apostles, so were the deacons, so were the laity. The circumstance, therefore, of Paul's calling Timothy a brother, while he calls himself an apostle, proves no more that Timothy was not an apostle, than it does that he was not a clergyman at all, but only a layman.

Next; Paul's calling Sosthenes a brother, proves just as much as his giving Timothy that appellation.

Lastly: As to Archbishop Potter's opinion, that Timothy was but a deacon at the time St. Paul terms him an apostle, in 1 Thess. ii. 6, it is obviously a mistake, since that passage decides against him. The cause of the mistake of this able defender of Episcopacy seems to have been twofold. He overlooked the passage referred to, which speaks of Timothy as an apostle; and he was misled by the word *διακονουντων* in Acts xix, 22, where it is said that Timothy and Erastus "ministered" unto Paul; which he supposes to mean "were Paul's deacons." This is but the old error, so often exposed, of arguing from names instead of facts. On the next page (105,) the Archbishop repeats it; stating that elders were proper bishops, because they are said *ἐπισκοπειν*. He might as well have allowed that Paul himself was but a deacon, because it is written, "Who then is Paul, and who is Apollos, but *ministers διακονοι*, by whom ye believed?" But on the fallacy of reasoning from words only, of this kind, without facts, or against facts, nothing more need be added; it is fully exposed in "Episcopacy Tested by Scripture."

[In the Biblical Repertory occurs the following objection.

"Apostles are distinguished from evangelists; Timothy is called an evangelist; and this precludes the possibility of our considering him as an apostle." The reply is, that the greater office includes the less, both being the same in kind; if, therefore, the evangelists were officers, the apostles, being higher officers, were evangelists also, as they were elders likewise, and deacons; while yet *mere* deacons, elders and evangelists were not apostles—Timothy was both an apostle and an evangelist. If however, evangelists were *not* officers, as such, the objection vanishes. Apostles are "distinguished" from "prophets,"

and from "teachers ;" yet Paul the apostle is called both a prophet and a teacher in Acts xiii. So much for the reviewer's positiveness—"precludes the possibility!"] *Inserted by Ed. from Answer.*

May I not, in conclusion, venture to express the hope that the evidence for the apostleship of Timothy is strengthened by these ineffectual attempts to overthrow it ?

## ESSAY II.

### ON THE QUESTION,—*When did Paul place Timothy over the Church at Ephesus ?*

THE date of this event is of some interest to those who examine the controversy between Episcopacy and parity. It is very far, however, from being essential to the Episcopal cause, as a few remarks will show. Parity alleges,—such at least is its usual and most advantageous view of the case,—that Timothy was placed at Ephesus before there were any clergy there, and that his functions were to ordain a supply of them, and settle the new church. To this Episcopacy replies, that, even granting there were no clergy there at the date assumed, it is evident, from the epistles to Timothy, that he *individually* had supreme power, both in governing and ordaining, and that there is no evidence, that this supreme power of that individual chief officer passed afterward to the body of clergy, or was in any respect modified or restricted ; and that besides this want of evidence, that parity took the place of this arrangement equivalent to Episcopacy, the second epistle affords positive proofs, that it did not ; since in that epistle, when there certainly were clergy at Ephesus, Timothy is still addressed individually, and as the head of its church. Episcopacy further declares, that it is not to be taken for granted that there were no clergy at Ephesus, at even the earliest date of Timothy's being placed there by St. Paul ; and moreover, that the proper date of this event is later, when there were at that place the elders addressed by Paul, (in Acts xx.,) with others to keep up or increase their number. And an irrefutable argument for Episcopacy is drawn from comparing that address to the Ephesian elders, which contains not a hint of their right to ordain, and exercise clerical discipline, with the epistles to Timothy individually, as connected with the same church, which recognise those rights as existing in *him* in all fulness and perfection.

It will thus be seen, that the question concerning the proper date of the placing of Timothy at Ephesus, though not vital in this controversy, is yet one of much interest.

Three dates of this event have been suggested, and, as far as the present writer's information extends, three only. St. Paul writes, "I besought thee to abide still at Ephesus, when I went into Macedonia," (1 Tim. i. 3 ;) of course the date to be assigned must be consistent with some journey of that apostle into Macedonia. Of Paul's journeys into that region, after the founding of a church at Ephesus, there

were three. The first was after a riot had driven him from that city.\* The second was soon after, when having been in Greece, he returned to Syria circuitously, through Macedonia, on account of the machinations of the Jews, (Acts xx. 3.) The third was still later, after his first imprisonment in Rome, when he again visited the eastern churches, as will be shown under the proper head of this essay. We shall borrow a portion of the following remarks from Macknight's preface to the First Epistle to Timothy, and from several pieces entitled "Timothy at Ephesus," in the Church Register, for March and April, 1827.

1. Presbyterian controvertists generally, as also many other writers of high authority, favour the opinion, that Paul placed Timothy at Ephesus when he fled from that city, and went into Macedonia, after the riot mentioned in Acts xix. 23—41. And they allege, in behalf of parity, that there were then no clergy in the Ephesian church, and that Timothy was to ordain a supply of them, in his supposed temporary relation to that church as an evangelist.

As to Timothy's having had supreme power in Ephesus, or any where else, merely as an evangelist, a full refutation of that opinion will be found in the postscript to "Episcopacy Tested by Scripture," contained in the Protestant Episcopalian for December, 1830; that essay is now circulating as a tract.

As to there having been no clergy in Ephesus when Paul fled thence, after the "uproar," into Macedonia, it is an assertion infinitely improbable. He had now been there "three years." He had previously made a short stay in that city; after which, Apollos "taught diligently there the things of the LORD," having Aquila and Priscilla to help him, and so advanced the great cause, that some were called "the brethren." (Acts xviii. 19-28.) When Paul reached them again, some who had received only John's baptism, were baptized in the name of JESUS, with a willingness, which showed that Christianity had taken root among them, (Acts xix. 1-5.) After three months, Paul "separated the disciples" from the synagogue, (Acts xix. 9 :) and when Jewish converts would bear any thing like such a separation, they certainly were past the most difficult part of their noviciate, and some of them either were, or could soon be, prepared for the ministry. Shall we believe, then, that Paul would leave this Christian church, now fully severed from the synagogue, for two years, or nearly three, without providing it ministers, when he knew the dangers to which it was constantly exposed? Shall we believe, that, when "the word of God had mightily grown and prevailed" in that city, he would send away Timothy and Erastus, (Acts xix. 22,) without having ordained others, or else doing it without delay? The supposition is not credible. Nor is it countenanced by other parts of the holy record: for that apostle and Barnabas had ordained elders, in other Asiatic cities, in much less than two years, (Acts xiv. 23.) Long before Paul fled from Ephesus, clergymen must have been appointed for that church; if not, he made less provision for the numerous converts in that most important city, than was made for fewer con-

\* Acts xx. 1. This journey had been intended by Paul, (1 Cor. xvi. 5, 6,) but the riot hastened his departure.

verts in cities less important; which is a supposition infinitely improbable.

As to there having been no clergy in Ephesus when Timothy was placed there, be the date of that occurrence early or late, we know to the contrary. St. Paul writes to him that he was placed there, "that he might charge some that they *teach* no other doctrine," (1 Tim. i. 3;) which implies that there were already *teachers* in that church, "some" of whom inculcated error. It follows, that many authorized teachers, or ordained clergymen, were in Ephesus when Timothy was directed to assume the superintendence of that body of Christians. As then these clergymen required such a superintendent among them, both to govern them, and to ordain others, it is rightly concluded, that they had not within themselves the power of either ordination or clerical discipline. And this destroys the claim of parity, and establishes that of Episcopacy.

In this view, it may seem unnecessary to discuss the question, *When* was Timothy placed at Ephesus as the chief officer of its church? But, as any one truth strengthens any other related to it, this point will now be considered.

We assert that Timothy was *not* placed over the church at Ephesus when Paul fled thence to Macedonia, after the riot. Here let the point of the argument be distinctly noticed. Paul says, "I besought thee to *abide still* at Ephesus, when I went into Macedonia." Of course Timothy must have been there, or had his residence there at the time of this request, or else been so connected with that church as that it was his ecclesiastical home; and his residence or ecclesiastical home was also to be there for a considerable period afterward, or rather permanently, since there is no hint any where in Scripture, that his functions in Ephesus, when placed over that church, would at any time cease.

Now, Timothy was *not* at Ephesus when Paul fled, after the riot, into Macedonia. He and Erastus had been sent away some time previously to Macedonia, and Timothy also to Corinth, (Acts xix. 22; 1 Cor. iv. 17; xvi. 10;) and there is no evidence that he returned before the Apostle fled from Ephesus.\* Nay, there is evidence of the contrary, as will readily appear. Thus: Paul wrote the first epistle to the Corinthians from Ephesus, and in it Timothy is spoken of, as then on his mission [to Macedonia first, and then] to Corinth; he probably took this epistle (1 Cor. iv. 17; xvi. 8, 10.) The second epistle was written after the riot and Paul's flight, which are there mentioned, (2 Cor. i. 8-10.) In the first epistle, several abuses among the Corinthians are censured; and Paul would have heard from Timothy whether his censures were effectual, had he returned to the Apostle while yet at Ephesus; instead of which he obtains the first intelligence, not from Timothy, but from Titus, after reaching Macedonia. (2 Cor. ii. 13; vii. 6-16.) Titus, it appears, was returning from Corinth before Timothy, who also left there soon afterward, in time to meet Paul in Macedonia, where the two latter united in the

\* St. Paul expected Timothy to "come unto him" from Corinth, but where, does not appear; it may have been in Macedonia, as probably as in Ephesus. 1 Cor. xvi. 5, 8, 10, 11.



second epistle to the Corinthians, (2 Cor. i. 1.) Let us notice more fully the above particulars. St. Paul flies from Ephesus to Troas, where he hoped to meet Titus, and get the intelligence from the Corinthians that he so much desired, (2 Cor. ii. 12, 13;) and this his looking for Titus only, implies that the Apostle scarcely expected that Timothy, who certainly cannot (without the clearest proof) be supposed to have abandoned his mission to Corinth, had yet left the latter place; and this, obviously, further implies that he could not, at the date of the "uproar" which drove away Paul, have returned thence to Ephesus. Paul continues his journey from Troas to Macedonia, yet still has no tidings from the Corinthians, till Titus "comes" to him, and "comforts" his "cast down" spirit by the intelligence that he had rectified the abuses among those brethren. (2 Cor. vii. 6, &c.) Not once does Paul refer to any news from them, favorable or unfavorable, brought by Timothy. If these facts do not prove, in the absence of all intimations whatever to the contrary, that Timothy had *not* returned to Ephesus when Paul fled, no confidence can be placed in the strongest circumstantial evidence. And if Timothy was not there, when Paul then "went into Macedonia," it could not be said that Paul then "besought him to *abide* there still." In other words, it was not on the occasion of *this* departure of the Apostle for Macedonia that Timothy was placed over the church at Ephesus.

Neither was Timothy so connected with Ephesus at that time, as to make it his ecclesiastical home; for his principal duties were just now in Macedonia and Corinth; and even previously, his clerical connection had rather been with Paul than the Ephesians. (Acts xix. 22.) Nor was he at Ephesus for some time after; for he was with Paul awhile in Macedonia, when he joined in the second epistle to the Corinthians, and still with him in Greece, from a port of which region he and others sailed to join that apostle at Troas; (Acts xx. 1-5;) and as Paul, in thus prosecuting his voyage to Jerusalem, did not go to Ephesus, (Acts xx. 16, 17,) and said nothing to the elders of that church whom he met at Miletus, of Timothy's being then left among them, we conclude with commentators in general, that the latter did not then tarry there, but went onward to Jerusalem with the great Apostle.

2. The next opinion is, that Timothy was placed over the Ephesian church at a period some months later than the riot, when Paul, being prevented by the Jews from sailing directly from Greece to Syria, (as we have just seen,) went circuitously thither through Macedonia. (Acts xx. 3, 6.) We have shown, however, that Timothy was not in Ephesus at this time, nor so specially connected with it as to make it his ecclesiastical home; of course Paul could not with propriety say to him, "I besought thee to *abide still* at Ephesus." For this reason, we cannot allow *this* journey of Paul into Macedonia to have been the date of Timothy's being placed over the Ephesian church.

Another argument of great force precludes the supposition that Timothy was placed there at *any* time before Paul delivered his address to the clergy of that city, as stated in Acts xx.; and this argument applies to both the present theory of the date in question, and the one we have before noticed. In that address Paul speaks of the

errors and misleadings of false teachers, as yet *future*; he makes no complaint of them as *then* existing in Ephesus; but says they "shall arise," and "shall enter in." (Acts xx. 29, 30.) But, in the first epistle to Timothy, he desires him to "charge some to teach no other doctrine," intimating that the false teachers had, at the date of that epistle, begun their mischievous proceedings; he enumerates as errors then existing there, fables, endless genealogies, swerving from charity and faith to vain jangling, questions, and strifes of words, perverse disputings, profane and vain babblings, and oppositions of science falsely so called; he also names Hymeneus and Alexander, whose doctrines had been so hurtful, that he had "delivered them unto Satan." (1 Tim. i. 3-6; vi. 4, 5, 20; i. 20.) Now, besides that it is wholly improbable that all these evils could have befallen the Ephesian church in the few months that elapsed between Paul's flight and his address to their elders, it is impossible that so much false teaching could have existed there at the very time he told the elders that the false teachers were yet to spring up. It follows unavoidably that the stationing of Timothy there was subsequent to the address of St. Paul to the elders in Acts xx., and indeed that there must have been an interval of some duration, to allow so extensive a developement of error and delusion among the Ephesian clergy. And hence, we again assert, that as both Paul's flight into Macedonia, and his going thither again from Greece, were previous to the address referred to, neither of those dates can be allowed for the placing of Timothy at Ephesus. To the present writer, this argument appears to have the force of demonstration.

It is to be observed, however, that if this second date could be allowed, there would be a remarkable proof of Episcopacy in the fact, that the first epistle to Timothy and the address to the elders would both have issued from the great Apostle at the same period, the one assigning Episcopal duties to Timothy, the other enjoining only pastoral duties on the elders. The Apostle would thus have delivered *simultaneously* the records of the functions of each, showing that the one was superior, and the others inferior in the sacred office. But as the evidence is against the supposition that these two charges were delivered at the same time, this striking view of that proof of Episcopacy cannot be maintained. The substance, however, of that proof is fully ours; no ingenuity can impair the scriptural demonstration of Episcopacy founded on the comparison of the address to the elders as pastors, with the epistles to Timothy as supreme officer or Bishop.

3. A third date for the connexion of Timothy with the Ephesian church has been mentioned, and this now claims our attention. We assert that Timothy was in Ephesus some years *after* the above two dates, and that Paul likewise "went" (or "was going," as the word may be translated,) into Macedonia *after* the two journeys thither already referred to. After that apostle's first imprisonment in Rome, is the date we assign as the only one that can be defended. We find it plainly recorded, that both he and Timothy were again *at that later period* in these eastern parts, though it is not mentioned in the Acts, as that book ends with Paul's first detention in the imperial city.

The reader will see in the following proofs that Timothy was certainly in Ephesus, and that Paul probably "went," and certainly "was going" into Macedonia after that apostle was first in Rome. Timothy was with him, be it recollected, in the latter city. (Phil. i. 1, 13.) We shall first adduce the evidence of their *intention* to go eastward from Rome, and then the evidence that they *did* so, first as regards St. Paul, and then as regards Timothy.

Paul *intended* to visit Philippi in Macedonia after leaving Rome. He wrote to the Philippians when he was in that city, where his "bonds in CHRIST were manifest in all the palace," or "Cæsar's court," as in the Margin. He assures the church in Philippi, that he "trusted in the LORD that he would come shortly" to them; nay, he writes more strongly, "I *know* that I shall abide and continue with you all . . . that your rejoicing may be more abundant . . . by my coming to you again;" he seems even to intimate the possibility of frequent visits, "that whether I come and see you, or else be absent." (Phil. i. 13; ii. 24; i. 25-27.) This is evidence sufficient that Paul designed going into Macedonia when he should leave Rome.

Paul *intended* to visit Philemon after his release from Rome, and even ordered a "lodging" to be prepared for him in Colosse, where Philemon resided.\* Colosse was in Phrygia, in Asia Minor, and sufficiently near Ephesus. Of course, it was Paul's intention to visit the countries on that side the Ægean Sea, and in the neighbourhood of Ephesus, after leaving Rome; for the epistle to Philemon was written while Paul was yet a prisoner in that city. (See v. 10.)

Paul *intended* to visit the Hebrews after his release from Rome. He wrote the epistle to them from Italy, and says expressly, "I will see you," (Heb. xiii. 13, 19, 23, 24.) The Hebrews were either the Jewish converts in Judea, or the Jewish converts at large. If those in Judea are meant, he promised to proceed to that country after leaving Italy. If those at large are meant, we are secure in saying there were vastly more of them east of Italy, than in any other direction; and, in this view, he promised to visit, after his release, the eastern countries of the Mediterranean; and there were so many new churches, including Jewish converts, on both sides of the Ægean Sea, that we may justly regard his promised voyage as including them: among these churches, those at Ephesus and Philippi (in Macedonia) were conspicuous.

Paul *did* visit Miletum or Miletus, after his release at Rome; he writes to Timothy that he had left Trophimus sick at that place. (2 Tim. iv. 20.) There was a Miletus near Ephesus, where Paul met the elders, and another in Crete. (See Calmet. Acts xx. 17.) If the former be here meant, then Paul, after leaving Rome, was in the very neighbourhood of Ephesus. But as, at the date of this second epistle, Timothy was himself in Ephesus, and Paul now again in Rome, he would not probably write to him respecting Trophimus if he were in *that* Miletus, so near Timothy's residence; and it there-

\* Philem. 22. The proof that Philemon resided in Colosse will be seen by comparing Philem. 2, with Col. iv. 17; in both which passages Archippus is named as a minister living at the place to which both epistles were sent; both being sent at the same time by Onesimus. (Col. iv. 9; Philem. 12.)

fore is more justly presumed that the Miletum in Crete was the place where Trophimus was left sick. If this latter was the Miletum intended, then Paul was again in Crete after his first imprisonment, for the date of this second epistle to Timothy, is his second imprisonment;\* and if in Crete, he was among the eastern churches, and sufficiently near the Ægean Sea to visit its coasts, including Ephesus and Macedonia! the latter visit he had almost positively promised the Philippians, as was shown in a former paragraph.

Paul *did visit* Corinth after leaving Rome. Besides mentioning to Timothy, as above stated, that he had left Trophimus at Miletum, he also says, in the same verse, "Erastus abode at Corinth." He could not mean that he had remained there ever since his mission to that city, six or seven years before, for Timothy had often been with Paul since that time, and would have been fully informed that Erastus had continued thus stationary. No; Paul connects the tarrying of Erastus at Corinth with his leaving Trophimus at Miletum, meaning that the two incidents had occurred at the same period, and recently. Hence Doddridge remarks, "It seems by this clause that [Erastus] was in Paul's company when he parted with Timothy, as it is likely Trophimus also was. And, as none can suppose Paul would have mentioned these things to Timothy in this connexion, if they had happened many years before, (Acts xix. 22,) I look upon this as a very material argument to prove that he returned into these *eastern* parts, between his first and second imprisonment at Rome; though probably, if he ever saw Ephesus again, most of the ministers of that and the neighbouring places, with whom he had the celebrated interview at Miletus, mentioned Acts xx., were either dead or removed."

Paul *did visit* eastern parts after his first imprisonment at Rome. In Tit. iii. 12, we read that he had determined to spend a winter at Nicopolis. There were several cities of this name; in Macedonia, in one or more of the neighbouring provinces, and in Pontus in Asia Minor; it matters not, at present, which of them is here meant. When then was Paul in Nicopolis, or so near it as to "determine there to winter?" it was after leaving Titus in Crete. (Tit. i. 5.) Now, the first we know of Paul's being in Crete, was his landing there, when on his voyage to Rome; then, however, he was a prisoner, and could have had no expectation of wintering in Nicopolis. It must, therefore, have been *after* his release at Rome, that he left Titus in Crete, having been again in that Island. And subsequently to this he was in or near the Nicopolis which he selected for his winter residence. This brings back that apostle from Rome to either Macedonia or Asia Minor; and he doubtless revisited both these regions.

. Paul *did visit* Troas after his first imprisonment in Rome. He desired Timothy to bring thence his cloak, books and parchments.

\* 2 Tim. i. 8, 16, 17; ii. 4; iv. 6, 16. Paul had been in Crete on his first voyage to Rome as a prisoner. (Acts xxvii. 8.) But this was long before the date of this epistle; and the sickness of Trophimus is mentioned as a recent occurrence. Besides, Timothy had been with Paul in Rome since *that* landing in Crete, and would know of this sickness, had it then occurred, without any allusion to it in the epistle. Of course, Trophimus was left at Miletum afterward, i. e. subsequently to Paul's discharge from his first imprisonment in Rome; Paul being then again in Crete.

(2 Tim. iv. 13.) That he left them there *after* his first visit to Rome, is exceedingly probable: for the last time he was at Troas before being a prisoner, was in A. D. 60; and we cannot suppose he would leave these things there till A.D. 66, when he wrote to Timothy to bring them; we know that, while a prisoner, both in Cæsarea and Rome, he could send and receive messengers freely. (Acts xxiv. 23; Phil. ii. 25; iv. 18; Eph. vi. 21; Col. iv. 7, 9, 10.) If to this probability we add the evidence already adduced, that Paul returned from Rome to the east, it will appear indisputable that he was at that period in Troas, and left there the things mentioned. Troas was near Macedonia, and on the same coast as Ephesus.

Let us now recapitulate the evidence of Paul's return eastward from Rome. His *intention* was to visit Philippi, Colosse, the Hebrews. He *actually was* at Miletum, at Corinth, at or near Nicopolis, at Troas. All this we prove from Scripture. Who can doubt then that he was on the shores of the Ægean Sea, after his release from the tribunal of Cæsar, when brought before it the first time? Or, who will say that our evidence is insufficient, when we assert, that, as the first two dates assigned for his placing Timothy at Ephesus are indefensible, it must have been now, in these later voyages, that he committed that church to this his favourite son in the faith, and went on himself to Macedonia?

But we shall strengthen this body of argument by showing that Timothy also returned to the east, after being with Paul in Rome.

Paul *intended* to send Timothy to Philippi, when he should be free to depart from Rome—"I trust in the LORD JESUS to send Timotheus shortly unto you;" "him, therefore, I hope to send presently, so soon as I shall see how it will go with me." (Phil. ii. 19, 23.)

Paul *intended* that Timothy should accompany him to the Hebrews—"Our brother Timothy is set at liberty, with whom, if he come shortly, I will see you." (Heb. xiii. 23.) From this passage it appears that Timothy had also been a prisoner in Rome, but was now released. At the moment of Paul's writing, Timothy had for a short time, left him; according to Grotius, this excursion was into Gaul, but he was soon expected back to accompany Paul on his eastern voyage.

Timothy *actually was* among the eastern churches, after leaving Rome. While in Rome, Paul writes to the Colossians concerning Marcus or Mark,—"If he come unto you, receive him:" (Col. iv. 10:) which shows that Mark was expected to go to Colosse. In the second epistle to Timothy, written after Paul's first, and during his second imprisonment, he writes—"Take Mark, and bring him with thee" to Rome. (2 Tim. iv. 11.) Mark, therefore, had gone to Colosse; and Timothy was now again so near that place, that Paul desired the latter to summon the former, or "take" him on his way, to rejoin himself, again in Rome.

Timothy *actually was*, after leaving Rome, so near Troas, on the Ægean coast, that Paul, in the second epistle to him, desired him to stop there for his cloak, books, and parchments, or else to obtain them from that place, and bring them with him to Rome, where the great Apostle was now again imprisoned. (2 Tim. iv. 13.) This, be it remarked, is positive evidence, depending in no degree on construction,

and it renders it infallibly certain that Timothy was in the regions not far from Ephesus at this late period, the second epistle to him being of the date of A.D. 66. With such a positive basis, conjecture uses but moderate licence in adding, that Timothy was in Ephesus itself, when this epistle was addressed to him.

Timothy *actually was*, we now further assert, in Ephesus itself after being Paul's companion in his first imprisonment at Rome. The second epistle to him, written after that period, is still our authority. 1. Paul, as was not unusual with him, names the messenger by whom he sent this epistle, and says that he had despatched him to Ephesus—"Tychicus have I sent to Ephesus." (2 Tim. iv. 12; see also Rom. xvi. 1; 1 Cor. iv. 17; xvi. 10; 2 Cor. viii. 16, 18; Eph. vi. 21; Phil. ii. 25; Col. iv. 7, 9; Philem. 12; also 1 Pet. v. 12.) 2. Paul, in the second epistle, desires Timothy to salute the family of Onesiphorus; and the residence of this excellent person was in Ephesus, though he himself appears to have been absent from it at that time. (2 Tim. iv. 19; comp. ch. i. 16-18.) In Acts xix. 33, we find a certain Alexander at Ephesus; and in the second epistle we find Timothy put on his guard against the same person: why? because Timothy's sphere of duty then included that city. 3. In the first epistle, when Timothy was confessedly at Ephesus, Paul mentions this Alexander, and also Hymeneus, as unfaithful ministers; and in the second he again names those very persons to Timothy in the same character; which implies that Timothy was still in authority in that church. (1 Tim. i. 20; 2 Tim. ii. 17; iv. 14.) 4. Against this Alexander, a resident of Ephesus, though just then in Rome, opposing virulently the persecuted Paul, that apostle *specially* cautions Timothy in the second epistle; from which fact we gather—that Timothy was to *return* to Ephesus, after visiting Paul in Rome—and was to *continue* in Ephesus, when Alexander had come back, and had resumed his actual residence there. (2 Tim. iv. 14, 15, 9.) Such are our proofs that Timothy *was* in Ephesus, or had charge of its church at the date of the second epistle. And we think that the man who asks more, for a point of sacred history not positively recorded, is unreasonable. Out of the sacred records, the whole current of antiquity is well known to be in our favour. Nor is there a particle of evidence against us. The New Testament *leaves* Timothy in charge of the Ephesian church; no subsequent authority removes him thence: and in this state of things we recognise plainly a diocese, and its diocesan head—not only Episcopacy, but diocesan Episcopacy also.

Timothy *actually was* with Paul in these eastern parts after their release at Rome. The language, "Erastus abode at Corinth, but Trophimus have I left at Miletum sick," implies that the whole four had recently been companions somewhere in those regions, as is allowed by Doddridge in the extract already given.

We may here put together some of the incidents now proved, so as to throw much light on the proper date of the placing of Timothy at Ephesus. Paul and Timothy, with probably others, return from Rome to the eastern churches, visiting excursively among them, including Crete, where Titus was "left," and not forgetting Philippi. Erastus and Trophimus are then in company with them on the shores of Asia

Minor. They are in or near Ephesus. Paul desires Timothy to remain there as the head of that church, and proceeds without him through Troas to Macedonia, spending a winter at Nicopolis, in that province, or in Epirus. From Macedonia or Nicopolis, he goes on to Corinth, where Erastus remains, that city being his home. (Rom. xvi.) Thence he sails to Crete, where he leaves Trophimus sick at Miletus. And after that he is again at Rome, and again a prisoner, when he writes the second epistle to Timothy. Let the candid reader examine what has been offered under this third head, and determine whether this specification of some of the later travels of Paul, is not supported by sufficient scriptural evidence, and whether we have not here assigned the true date of the connexion of Timothy with the Ephesian church, as its ecclesiastical superior.

Before proceeding, we ask the reader's further attention to another and interesting proof that Timothy went eastward, and to Ephesus, after he and Paul were at Rome, and that the *first* epistle to him was also written at this late date. We have seen that Timothy was imprisoned at Rome, and "set at liberty."\* An allusion to his trial on this occasion, is found in the first epistle, (vi. 12,) "and hast professed a good profession before many witnesses." The words "professed a good profession," may with equal propriety read "confessed a good confession," and *την καλὴν ὁμολογίαν* is so translated in the next verse, concerning CHRIST. Such language at once presents the idea that Timothy was a *confessor*, a term afterward applied to those Christians who were tried or severely dealt with by their persecutors, but escaped with life; the name *martyr* being appropriated to those who suffered death in the cause of their religion. In this view of Timothy's sufferings we see the connexion between this verse and the next, viz. Timothy confessed a good confession before many witnesses as the Saviour witnessed a good confession before Pilate. This confession of Timothy was of course connected with his imprisonment at Rome, (or in Italy,) for we nowhere read of his being in prison, or suffering peculiar persecution, or any persecution in which he was so prominent as to be a conspicuous confessor, in any other place.† This

\* Heb. xiii. 23. Some translate this expression "sent away," thus denying that Timothy had been a prisoner; but we can find nothing to outweigh the rendering of our translators, "set at liberty:" with which also agree Beza, Hammond, Calmet, Doddridge, and many others. Why does Paul say to the Philippians, "I trust in the Lord JESUS, to send Timotheus shortly unto you?" (Phil. ii. 19.) He *sent* Epaphroditus, but Timothy he only *trusts* or *hopes* to send, using the same language as in regard to leaving Rome himself, "I trust in the Lord, that I myself shall come shortly." This mode of speaking confirms the opinion that Timothy was like the Apostle, a prisoner in Rome at that period. Epaphras, another companion of Paul, was also a prisoner with him at Rome (See Philem. 23.) So likewise was Aristarchus. (See Col. iv. 10.) And these cases of the imprisonment of Paul's friends at that time, showing that such occurrences then took place, appear to us to settle the translation of the passage respecting Timothy, that he had been "set at liberty" from prison or arrest.

† Commentators differ concerning the "profession" or "confession" of Timothy; some making it a baptismal profession; some, a profession when he was ordained; some, a profession throughout his ministry, in the midst of opposition. None of these interpretations, however, agree with the comparing of Timothy's confession to that of CHRIST, in the next verse. Hence, other authors refer it to some Ephesian persecution of Timothy; but of this, though much is recorded of Ephesian affairs,

explanation of the passage before us will, we think, bear investigation. And the result is, that Timothy had been in Rome with Paul, and had returned to the east, *before* he was placed over the church at Ephesus, and *before* the first epistle was written to him.

To the late date thus given to the first epistle to Timothy and his being stationed in Ephesus to govern its church, "there are three plausible objections, (says Macknight,) which must not be overlooked.

"1. It is thought that if this epistle was written after the Apostle's release, he could not, with any propriety, have said to Timothy iv. 12, "Let no man despise thy youth." But it is replied, that Servius Tullius, in classing the Roman people, as Aulus Gellius relates, (l. x. c. 28.) divided their age into three periods. *Childhood*, he limited to the age of *seventeen*: *youth*, from that to *forty-six*: and *old age*, from forty-six to the end of life. Now, supposing Timothy to have been 18 years old, A. D. 50, when he became Paul's assistant, he would be no more than 32, A. D. 64, two years after the Apostle's release, when it is supposed this epistle was written.\* Wherefore, being then in the period of life which, by the Greeks as well as the Romans, was considered as *youth*, the Apostle with propriety might say to him, 'Let no man despise thy youth.'

"2 It is asked, What occasion was there, in an epistle written after the Apostle's release, to give Timothy directions concerning the ordination of bishops and deacons in a church where there were so many elders already? (Acts xx. 17.) The answer is, the elders in the year 58 may have been too few for the church at Ephesus, in her increased state in the year 65. Besides, false teachers had then entered, to oppose whom more bishops and deacons might be needed than were necessary in the year 58. Not to mention that some of the first elders having died, others were wanted to supply their places. [The reader will observe that this argument of Dr. Macknight's implies that elders or presbyter-bishops were not allowed to ordain; for if they had had that power, those already in Ephesus could have ordained as many as the

(Acts xix.) there is no evidence whatever. Aretius urges that it was a confession before heathen judges, in bonds, and with peril of life, "because the Apostle terms it *καλῶν*, a good confession, that is, conspicuously excellent or illustrious, (*speciosam*), and attended with danger; moreover, because he adds that this confession was made before many witnesses, that is, with intrepidity, all danger of life being disregarded." This author notices, likewise, that such were afterward called "confessors," and were next in estimation to martyrs. He assigns not the time or place of this "confession" of Timothy; but, as the only time we hear of his being under restraint was when he was in Rome (Italy) with Paul, the evidence, all that we have, favours our assertion that it was then and there that Timothy acquired the honour of ranking with "confessors." Calmet agrees that Timothy was a "confessor" at the hazard of his life. Hammond regards the "confession" as a "great persecution for the faith of CHRIST." We may add, that the margin, being one of much excellence, of a Scotch edition of the Bible, refers from each of the passages now under notice, to the other—from the "good confession" to the "set at liberty" and *vice versa*. 1 Tim. vi. 12; Heb. xiii. 23.

\* Dr. Macknight's chronology differs from that of Bishop Lloyd, the one usually adopted, in that the former calculates the "fourteen years after," (Gal. ii. 1,) from the conversion of Paul, instead of his first visit to Jerusalem, three years later, (Gal. i. 18.) According to Bishop Lloyd, Timothy became Paul's assistant A. D. 53, (Acts xvi. 3,) and the first epistle to him was written, A. D. 65. If Timothy was 18 years old at the first date, he was 30 at the second; or if 21 at the first, he was 33 at the second. This latter age is but youth in most men.



growing church required : nor would Timothy's staying there to ordain have secured a majority of sound ministers ; for the unsound elders, if they could have ordained, might have added to their numbers as fast as they pleased, and so have defeated this object. Dr. Macknight was an eminent Presbyterian divine.]

" 3. Because the Apostle wrote to Timothy that he 'hoped to come to him soon,' (1 Tim. iii. 14.) it is argued, that the letter in which this is said, must have been written before he said to the Ephesian elders, (Acts xx. 25,) 'I know that all ye, among whom I have gone preaching the kingdom of God, shall see my face no more.' But, . . . as it was no point of either faith or practice which he spake, he may well be supposed to have declared nothing but his own opinion, resulting from his fears. He had lately escaped the rage of the Jews, who laid wait for him in Cenchrea, to kill him. (Acts xx. 3.) This, with their fury on former occasions, [see also Acts xx. 22, 23, 24.] filled him with such anxiety, that in writing to the Romans from Corinth, he requested them to 'strive together with him in their prayers, that he might be delivered from the unbelieving in Judea.' (Rom. xv. 30, 31.) Further, that in his speech to the Ephesian elders, the Apostle only declared his own persuasion, dictated by his fears, and not any suggestion of the Spirit, I think plain from what he had said immediately before—'Behold, I go bound in the spirit to Jerusalem, *not knowing* the things which shall befall me there; save that the HOLY GHOST witnesseth in every city, saying, that bonds and afflictions abide me.' Wherefore, although his fears were happily disappointed, and he actually visited the Ephesians after his release, his character as an inspired apostle is not hurt in the least, if, in saying 'he knew they should see his face no more,' he declared, as I have said, his own persuasion only, and no dictate of the HOLY GHOST." *Macknight*, iv. p. 160.

In regard to this latter objection, that Paul was to see the elders of Ephesus no more, it is further to be remarked that he may have never seen *them* again, or have been in Ephesus, itself, although he visited other eastern churches, and other parts of the *Ægean* coasts. He may when he "was going into Macedonia," have been in a vessel which but touched at Ephesus; and so have left Timothy there, while he continued his voyage. Or, Timothy may, at that time, have been at Ephesus, and rejoined him in these parts, when Paul requested him to "abide" there "still." Or, without Timothy's thus rejoining him, Paul may have dispatched a messenger or a letter to him, beseeching him to continue in that city; the first epistle being afterward sent, as his full credentials in his high office. That Paul and Timothy revisited those regions after being in Rome, has, we think, been abundantly shown; and either of the above suppositions, each of them being perfectly natural, will meet the objection that Paul was to see the Ephesian elders no more. Doddridge, on this passage, observes—"I conclude that the *Apostle* had received some particular revelation, that, if he should ever return to these parts of Asia again, (as from Philem. 22, I think it probable he might,) yet that he should not have an opportunity of calling at Ephesus, or of seeing the ministers whom he now addressed."

As on the one hand there is good authority for interpreting the above declaration of Paul, (that he knew he would see those elders no more,) as being the mere suggestion of his apprehensions, (see Macknight, Hammond, Poole's Synopsis and Poole's Annot.) it is perfectly fair to suppose that both he and Timothy were now again in Ephesus, when he besought him to abide there as the head of its church. But if it be alleged, on the other hand, that this impression of Paul was prophetic and inspired, it is sufficient to say that he met Timothy or sent him a message, while somewhere *near* Ephesus, on his way to Macedonia, when, at the late period mentioned, he made this request of him.

We shall add one more valuable extract from Macknight, (iv. 157.)

"When the Apostle wrote his first epistle to Timothy, 'he hoped to come to him *soon*.' (iii. 14.) But from the history of the Acts, it is certain that in no letter written to Timothy after the riot, till his first confinement in Rome, could the Apostle say that he hoped to 'come to him soon.' He could not say so in any letter written from Troas, the first place he stopped at after leaving Ephesus: for at that time he was going into Macedonia and Achaia to receive the collections [for the poor brethren in Jerusalem] from the churches in these provinces. [Acts xx. 1; 1 Cor. xvi. 3, 4, 5.] Neither could he say so after writing his second to the Corinthians, from Macedonia: for in that epistle he told the Corinthians he was coming to them with the Macedonian brethren, who were commissioned to attend him in his voyage to Jerusalem with the collection, (2 Cor. xi. 4.) and that he meant to sail directly from Corinth to Judea. (2 Cor. i. 16.) [See also Rom. xv. 25, 26, written at Corinth.] As little could he write to Timothy, that he 'hoped to come to him soon,' when he altered his resolution on occasion of the lying in wait of the Jews, and returned into Macedonia; (Acts xx. 2:) for he was then in such haste to be at Jerusalem on the day of Pentecost, that when he came to Miletus, instead of going to Ephesus, he sent for the elders of that church to come to him. (Acts xx. 16, 17.) When he arrived in Judea he could not write that 'he hoped to come to Ephesus soon:' for he was imprisoned a few days after he went up to Jerusalem. And having continued two years in prison at Cæsarea, he was sent bound to Rome, where likewise being confined, he could not, till towards the conclusion of that confinement, write to Timothy that he 'hoped to come to him soon.' And even then, he did not write his first epistle to Timothy: for Timothy was with him at the conclusion of his confinement. (Philip. ii. 19-23.)"

We feel confident that no ingenuity can overturn the mass of argument now adduced. And we therefore do not hesitate to answer finally the question, When did Paul place Timothy over the church at Ephesus? He did so when they were both among the eastern churches after his first imprisonment in Rome, and not before, the date being A. D. 65, according to Bishop Lloyd's chronology.\*

At that time there was a body of clergy in Ephesus, for there had

\* Of modern authorities, besides Macknight,—T. Scott, A. Clarke, Bishop Tomline, G. Townsend, and T. Hartwell Horne, agree that the date of this epistle was *after* Paul's first imprisonment in Rome, and about the year we have assigned.

been five years or more previously, (Acts xx. 17;) and over these Timothy was placed as the supreme officer, soon afterwards called a bishop. It matters little indeed in reference to the Episcopal argument, whether Timothy found clergy in Ephesus, when he took charge of the church with the power of ordaining and governing: or whether there were none there as yet, and he was to ordain all that were required. In either case *he* would have the ordaining power, such as the apostles had, and such as presbyters (alone) are nowhere in Scripture said to possess. As, however, the truth is that there *were* clergy ("teachers") in Ephesus when Timothy was placed there, we have deemed it proper in the present article to illustrate and confirm this only sound view of the subject.

We again, therefore, desire the reader to compare St. Paul's address to the *elders* of Ephesus, (Acts xx. 18-35.) with the epistles to Timothy, when afterwards placed over them as their *bishop*. While the elders had no bishop, nothing was hinted of any ordaining or supreme clerical power in Ephesus. When, however, a bishop was afterwards resident with them, those powers are fully recognized as existing there in the person of Timothy: *he* is to "lay on hands;" *he* is to "receive accusations against elders;" *he* is to "charge them to teach no false doctrine;" "this charge I commit unto *thee*, son Timothy." The elders are never once mentioned as having these rights, or as sharing them. If our opponents say that he superseded the elders for a time, we first ask the proof that the latter had such powers before he came among them; we next ask the proof that they resumed such powers on his relinquishing that church, if he ever did: but *no* proof can be found for either of these points. Why should there not be scriptural evidence for Presbyterian ordination, and that evidence as strong and as clear as for the (so called) evangelical right of ordination existing in Timothy? How is it, if evangelical ordination (so called) was but temporary, while Presbyterian ordination was to be permanent, that the former stands broadly and for ever on record, while the latter has not one particle of proof positive in the New Testament?

The Episcopal solution of these questions is the only sound one. 1. Ordination did not belong to evangelists merely as such, but to ministers of a fixed grade, superior to elders or presbyters. 2. Ordination by these superior officers was not to be temporary, but permanent; and therefore this right, as possessed by such officers, of Apostolical or Episcopal rank, stands broadly and for ever on record. 3. Ordination by inferior clergymen was never designed by CHRIST or his Apostles; and therefore the New Testament affords it not a particle of proof positive. So clear is the Episcopal interpretation and view of these parts of Scripture.

And it is worthy of note, that the chief officer and the elders of the *same church* are thus set in contrast. Had indeed the address of Paul been to the elders of Antioch or Philippi, of Pontus or Illyricum, while the epistles were to Timothy in Ephesus, our argument would have been strong enough; as showing that the *office* of the latter was superior to that of the former. But as both belonged to the one church at Ephesus, we have the stronger argument, that that identical

*officer* Timothy, was superior to that identical body of elders, and exercised his powers over the very church to which they belonged.

In the full enjoyment of these powers, ordaining and supreme government, and fixed at Ephesus, with the exception of a visit to the venerable Paul when expecting martyrdom, the holy record *completes* its notice of Timothy, his eminent and most beloved son in the Gospel. The functions of the apostles and of their first Episcopal brethren were sometimes diocesan and sometimes excursive; a bishop may perform Episcopal duty either way. Timothy appears to have often performed excursive Episcopal offices. But, from the tone of the two epistles, from the charge to him to oppose false teachers, while it yet is intimated that false teaching would continue even to the "latter times,"—from the warning given him respecting Alexander, when he should return from Rome to Ephesus,—from the admonition to be faithful in his trust "till the appearing of CHRIST," i. e. till Timothy's own death,—from the intimation that his functions were to continue should Paul "tarry long," and its not being revoked in the second epistle, when he fully expected martyrdom,—from all these considerations, added to Paul's original request that he would *remain* indefinitely at Ephesus, we conclude, that from the time of that request, and when Scripture takes its leave of him, he was the diocesan bishop of the church in that city.

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### ESSAY III.

#### ON THE TEXT—1 Tim. iv. 14.

THE final topic, in the way of argument, of the reviewer, is this—one scriptural example of a presbyterian ordination is enough to disprove the claim, "that none but prelates ordained"—and such an example is given in the text, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." We join issue with him on this text, and will go again, and somewhat more largely, into the argument concerning it.

We stated in the Tract, that it was allowed on all hands that the Apostles ordained. We showed also, that Timothy and Titus had the ordaining power. So far, we believe, there is no question: *this* point is *clear*. We argued likewise, that it is *not clear* that presbyters ordained; on the contrary, they were omitted in the directions for performing that duty; and therefore the Apostles and Timothy and Titus ordained in virtue of a right which it could not be proved that presbyters possessed—in other words, they ordained in virtue of their being a grade of ministers superior to presbyters, or different from them, if the word 'superior' be disliked.

How did we show that the text quoted is *not a clear* record of a Presbyterian ordination? We did it by presenting several considerations, which, at the lowest estimate, make this construction of the passage doubtful; and which, fairly weighed, cancel the whole claim thus built on it. Some of these we here repeat, and add further arguments to the same effect.

1. It cannot be proved that the passage refers to ordination of any kind. A gift, *χαρισμα*, given by prophecy, may justly be regarded as some *extraordinary* spiritual endowment; and it is so regarded by various commentators. Or, the "prophecy" here mentioned, and the laying on of hands, may be held analogous to the inspired separation of Barnabas and Paul, who were apostles already, to a particular sphere of apostolic duty, which was done by "prophets;" (Acts xiii.) and thus Timothy had his "charge" at Ephesus "committed unto him according to the prophecies which went before on him." Neither of these expositions is strained; they both are natural. The latter of them, we fully believe, would be assigned by a commentator whose mind was not pre-occupied with questions concerning ordination, and who would make the *sole* rule of his interpretation the "comparing Scripture with Scripture." It is *doubtful* then, reasonably doubtful, whether the text refers to ordination at all. And here we make our stand—though we carry onward the argument, for the sake of those who do not agree with us.

2. Conceding, for the purpose of further investigation, that Timothy's ordination is here referred to, it is not clear that the word translated "presbytery" means a body of ordainers—it may mean 'presbytership,' the ministerial *office*—with the laying on of hands for conferring the presbytership—and, under that construction, the passage does not say whose hands were laid on Timothy for this purpose. For this meaning of the word we adduced the authority of Jerome, Ambrose, Calvin, and Grotius.\* Are not such authorities sufficient to render *doubtful* the allusion of the passage to ordination by presbyters? And what does Mr. Barnes oppose to this argument and its authority? —1. That it makes Timothy an elder, and so not an apostle; which is just as conclusive as to say that Peter and John, being called "elders," could not have been apostles. 2. That the word in question means a body of elders in two other places; so it does, and yet may mean only the clerical office here. 3. That Suicer, quoting from Theodoret, Chrysostom, Theophylact, and Ignatius, gives the word the sense of a "college of presbyters:" we have not Suicer at hand, but are very sure that not one of his quotations can refer to ordinations by mere presbyters; we are sure also, that if he quotes Jerome and Ambrose fully, he must give the sense of "presbytership" to the Greek word. 4. That Grotius, in recognising this latter sense of the word, speaks of the presbyters laying on hands with the *princeps* of their body; and that Calvin, in his commentary, interprets the word of "the college of presbyters:" but surely these replies leave the whole matter in even greater *doubt*: Grotius, though he mentions the presbyters' laying on hands, declines adducing the text before us as a proof of their right to do so, because its meaning is uncertain; and Calvin gives one meaning to *πρεσβυτεριον* in his Institutes, (for which, says Dr. Miller, he deserves nothing but ridicule!) and in his Commentary, a later production, he *prefers* the other meaning—only

\* Poole says, in his Synopsis—"Ita vocem hanc accipiunt Hieron. Amb. Græci in Conc. Nicen. can. 2. Ancy. can. 18. Euseb. et Soc." Surely the word is *not*, as Mr. B. alleges, "fixed in its meaning, in the usage of the Church:" even if it were, does church usage control the interpretation of Scripture?

prefers it—for he adds, “Although, all things considered, I confess a different sense answers not badly, that it should be the name of *office*”—now, what but *doubt*, increased [may we not say, irremediable] doubt, can result from the hesitation of these learned men concerning the meaning of the word! Such is the predicament in which the highest Presbyterian authority, to say nothing of the other authorities mentioned, leaves the only text which Mr. Barnes adduces for his cause.

3. Granting, yet further, that the word should be “presbytery,” and that it means a body of “elders,” it still is *not clear* that presbyter-bishops, or they only, were meant. Two of the Apostles call themselves elders—and thus the “presbytery” may have consisted of apostles only: and Paul and Silas, both apostles, were at Lystra, when Paul took Timothy “with him.” Again, Paul speaks of the gift which was in Timothy by the laying on of *his* hands; and the same arguments which make the other passage apply to ordination, will unavoidably make this also: hence, if an ordination was meant, Paul *must* have officiated at it, whoever else did; and thus the act was an *apostolical* one, and the transaction affords no proof that presbyters *alone* can ordain. More *doubt* then, as we proceed, is gathered round the Presbyterian exposition of this passage—and this doubt is fairly and honestly adduced; it arises, not by conjuration, but naturally and inevitably.

4. If it be said that the “elders” in this supposed ordaining “presbytery” are to be regarded as of the *specific* kind, presbyter-bishops or pastors—that this meaning of the word has the preference by the laws of language,—we reply, besides referring to our Tract, that our Presbyterian friends have cut themselves off from taking advantage of this argument, by putting *two* kinds of elders into their “presbyteries,” the *specific* kind, and the ruling-elder kind; and so *we* may unite the apostolic sort and the presbyter sort in such a body. Their Form of Government says, “A presbytery consists of all the *ministers*, and one *ruling elder* from each congregation, within a certain district”—and at the ordination of a pastor, “the presbytery” is to be “convened,” and is to “lay on hands.”

5. From this it appears that the lay elders are to join in the imposition of hands. Not having witnessed a Presbyterian ordination, we know not what is the *practice*; but such is the authenticated *direction*, and if it be not fulfilled, the ordination is not by *the* presbyter of their own defining. Do the lay elders, in this act, unite in conferring the pastoral commission? or do they only give *consent* to what is done by the ordainers proper? The former they cannot do—not being ministers themselves, they cannot make other men ministers. The latter then is the function assigned to them—they give consent; the ordination is “by” the laying on of the hands of the pastoral elders, (strictly of the “presiding” one,) and “with” the laying on of the hands of the lay elders. Here is a distinction between *by* and *with*, quite independent of the learned criticism that has been bestowed on the Greek words; and we may avail ourselves of it, in discussing the theory of Timothy’s being ordained *by* the laying on of Paul’s hands, and *with* the laying on of the hands of the presbytery.

In doing so, we take the authority of the *rules* of the Presbyterian Church, whether their *practice* conforms to them or not. If they deny our construction of their rules, they make *two* kinds of presbyteries—and then, what results but further *doubt* concerning “presbytery” in the passage before us?—they define a presbytery, and then depart from their own definition—which of the two kinds is the scriptural one? which has scriptural authority?

[Since writing the last paragraph, we have consulted Buck’s Dictionary, and find that in the Church of Scotland, the pastoral are distinguished from the ruling elders in two particulars—they only lay on hands in ordaining pastors—and the presiding officer of the presbytery is chosen from among them. We have made inquiries also concerning the *practice* in Presbyterian ordinations in this country, and learn that the ruling elders do *not* impose hands with the pastors—though the opinion is not unsupported, that they *ought* to do so. On this evidence, combined with that of the Presbyterian standards, we offer the following remarks:—1. If the “presbytery” of the standards is the same as that supposed to be mentioned in the epistle to Timothy, then the lay, as well as the pastoral elders, ought to lay on hands. Yet in fact they do not. Of course, under this construction, Presbyterian ordinations are not scriptural. 2. If the “presbytery” of the standards is *not* that of Paul’s epistle, then the Presbyterians have not a scriptural church government: for no other Christian presbytery is mentioned in the New Testament. And further, they make, under one name, *two* ecclesiastical bodies; the one for governing, which is not found in Scripture, but only in their standards; the other for ordaining, said by them to be in Scripture; while yet this *say* is *unsaid* by the fact that not this, but only the other presbytery is found in their standards. That *their* presbytery ought to include ruling elders, they cannot deny, since their standards so declare: yet that the *scriptural* presbytery included them they cannot affirm, for their practice presumes it did not. What—with Scripture alleged on one hand, and the General Assembly speaking clearly on the other—what is the “presbytery?” Can any thorough Presbyterian tell us, without risk from one or the other of the horns of this dilemma? We think not—all is *doubt* on that subject. 3. If the nature of things be appealed to, and it be said that ruling elders cannot belong to an ordaining presbytery, because they cannot confer an office which themselves do not possess, then we ask, Why are they put into the presbytery at all? Why is there any other than an ordaining presbytery? Why has the General Assembly made no such ordaining presbytery as is contended for? Scripture having sanctioned, as interpreted by Presbyterians, a presbytery of pastors only, and only for “laying on of hands,” where is the scriptural authority for a governing presbytery, and for its comprising ruling elders? 4. We have further to say, that if, on Presbyterian principles, the ruling elders *ought* to lay on hands with the pastors,—if this opinion has a claim to be included in the argument before us, it pleads, of course, the Scripture mentioned for its support; and then, on that theory, the actual ordinations of Presbyterians are unscriptural, as well as contrary to their own Form of Government—the latter defect making

them uncanonical, the General Assembly being the judge, and the former making them void.

The General Assembly declares that ordination is to be "with the laying on of the hands of the presbytery, according to the apostolic example;" it declares *the* "presbytery," the only one it defines, to include ruling elders; these, therefore, to conform to "the apostolic example," ought to lay on hands, but they do not; therefore, by its own showing, the ordinations in the communion of the General Assembly, are *not* "according to the apostolic example."]

6. To estimate the magnitude of the *doubtfulness* of the Presbyterian construction of the text before us, referring, as they say, to the ordination of Timothy, we must look to expositors of good character, and see how they interpret both that passage, and whatever of Scripture may bear on the point of his ordination. Some, of course, give the usual Presbyterian expositions. But while many others, of high authority, present different views of the matter, we must hold the topic to be overshadowed with too much doubt to be availing in behalf of the Non-episcopal scheme.

Jerome and Ambrose, Eusebius and Socrates, Nice and Ancyra—these, says Poole, declare that *office* was meant in the words "laying on of the hands *του πρεσβυτεριου*." So likewise do Lyra and others. (See Leigh.)

Grotius says, he does not "dare" to adduce those words for the imposition, in ordination, of the hands of presbyters.

Calvin "halts," at the least, "between the two opinions,"—that the words refer to presbyters—and that they refer to presbytership.

T. Scott, also, though he thinks a body of presbyters is meant, adds, "Or the ministerial *office* itself may be intended."

Poole's Annotations—argues—Neglect neither the abilities nor the office—"remember that they were given thee by the revelation of the Divine will, or by the *extraordinary* influence of the Spirit of God, and the laying on of hands of the presbytery was a *declaration* of it." In otherwords, the whole transaction was a "supernatural" one; and the act of the presbytery "declaring" it, was of course supernatural or inspired. Is such a proceeding an ordination? is it, by any construction, a basis for an ordination of the ordinary kind?

Doddridge (on Acts xvi. 3,) says, that after circumcising Timothy, at Lystra, "Paul laid his hands upon him, and set him apart to the ministerial office, conferring upon him extraordinary gifts, (2 Tim. i. 6.) which were attended with prophecies of his eminent future usefulness (1 Tim. i. 18; iv. 14.\*)" Whether Doddridge speaks in another *tone*, in his remarks on 1 Tim. i. 14, and 2 Tim. i. 6, we do not inquire. We use his authority for *doubts* only in the case—if it amounts to contradiction, so much more is the Presbyterian plea doubtful.

Macknight says, on the text in dispute—"The word *χαρισμα* commonly denotes the *spiritual gifts* conferred on believers in the first age, whether by an immediate illapse of the HOLY GHOST, or by the imposition of the *Apostles'* hands:" by "spiritual gifts" he means miraculous powers; and he ascribes the endowment to the hands of "apostles." He adds, "Since it appears from 2 Tim. i. 6, that the Apostle by the imposition of *his own* hands conferred on Timothy the



spiritual gift here mentioned, we must suppose that the eldership at Lystra laid their hands on him *only* to show their *concurrence* with the Apostle in setting Timothy apart to the ministry by prayer; in the same manner as the prophets at Antioch, by the command of the HOLY GHOST, separated Paul and Barnabas by prayer to the work to which they were appointed." Dr. Macknight, it seems, does not speak so slightly of "concurrence" as the reviewer does—"for concurrence, for form, for nothing!" A very short argument—but a very brittle one!

Adam Clarke, who thinks that both gifts and office are referred to in the passage before us, says there were *two* impositions of hands on Timothy, though on the same occasion; that by Paul, and that by the "presbytery." On this construction, a presbytery ought not to lay on hands, unless there be an apostle present to do the same act, either before or after theirs is performed.

Some Presbyterians, as Dr. Campbell and Dr. Wilson, reject the class of ruling elders, and deem a "presbytery" to be formed without them. Others, as Calvin and Dr. Miller, are strenuous advocates for that office, and make them an integral part of the "presbytery;" as does also the Presbyterian Church in this country. Now, who can say, in such a disagreement of great divines—who can say, with reasonable certainty, or with sufficient probability, how, on Non-episcopal principles, the "presbytery" of the text before us must have been constituted?

Again: Some writers (our Rev. opponent for example) say that Paul belonged to this "presbytery," or took part with them in the ordination. Others, as Matthew Henry, say that the "presbytery" alone ordained, and that Paul did not belong to it, but gave only an extraordinary spiritual gift by the imposition of his hands. What are we to make of a "presbytery" of which such contradictory notions are entertained?

Other Presbyterian writers, as the late Dr. Wilson, are of opinion that in the very outset of the Church, there were no ordained ministers, but only apostles, evangelists, prophets, &c., endowed with extraordinary gifts. In conformity with this theory, Dr. Wilson doubts whether the verse before us alludes to ordination. (p. 273.)

Add to these Presbyterian or Non-episcopal sources of doubt concerning the meaning of this word and the passage containing it—all our modern quotations but one are from that side of the question—add to them the many episcopal writers who regard the "presbytery" as having consisted of apostles, of bishops proper, or of elders with one or more apostles—or, who hold that Paul alone ordained, while the elders merely gave consent—or, who do not allow that this laying on of hands was for ordination—add Ignatius, who says, (Phil. 5,) "fleeing to the *Apostles* as to the *presbytery* of the Church," showing that the word in dispute may be applied to a body of apostles only—add Chrysostom, who says, on the passage, "by eldership (presbytery) he means not presbyters, but bishops, for presbyters did not ordain bishops"—add Theodoret, who says that the ministers who with Paul consecrated Timothy were "those who were vouchsafed the favour to be apostles," or the gift of the apostleship—add, if we may go to later

fathers, Œcumenius and Theophylact, who say, "presbytery, that is bishops"\*—add all these further sources of doubt, and *what* but *doubt* can be made of the "solitary text!" (See further the note below.†)

7. Let the only scriptural illustration of the word "presbytery" be taken into consideration. It occurs three times in the New Testament; and in both the cases besides the one before us, it is applied to the Jewish elders or rulers—"The presbytery of the people, and the chief priests, and the scribes came together," (Luke xxii. 66;) "The high priest doth bear me witness, and all the presbytery." (Acts xxii. 5.) The Jewish presbytery was "a body distinguished from the priests," says Dr. Miller: laymen belonged to it—perhaps it was made up of laymen. What then was the Christian Presbytery mentioned by Paul? was it clerical, or lay, or a mixture? Scripture decides not. If the Jewish presbytery was "distinguished from the priesthood," is it not a fair inference, that the Christian presbytery was 'distinguished from

\* The three last quotations are taken from Hammond on Acts xi. 30.

† We add, in full, the remarks on *Πρεσβυτεριον* from the *Critica Sacra* of Sir Edward Leigh: He was, says Lempriere, "a member of the Long Parliament, and of the Assembly of Divines, and also a parliamentary general;" he dedicates his work to the Westminster Assembly of Divines. He thus writes on the word,— "*Πρεσβυτεριον*, *Seniorum ordo*, *Presbyterium*. It signifieth a company of elders. *Presbyterium* in Latin is used by Cyprian, *lib. 3. epist. 11.* and *l. 2. epist. 8* and *10*, for a consistory of elders. *1 Tim. iv. 14.* [Vide Beza.] It doth signify (saith one) not only a company of presbyters, but also the *office* and *function* of a presbyter. Hieronymus, Ambrosius, Primasius, Haimo, Lyranus dicunt, *Presbyterium* hic est *dignitas* vel *officium* Presbyterii: quibus et Calvinus adstipulatur. Chrysostomus, et Theodoretus, et qui horum vestigiis institerunt, Œcumenius ac Theophylactus, per *Presbyterium non nisi episcopos* [none but bishops] intelligunt. Itaque si demus (inquit Scultetus in locum) *πρεσβυτεριον* hic cœtum seniorum significare, erunt seniores illi, *Apostoli, Evangelistæ, Prophetæ, et laxii discipuli*, quos Scripturæ docent de Presbyteriis fuisse in prima ecclesia; *non laici seniores*, quorum scriptura nusquam meminit, et qui hoc ipso loco a presbyterio, velut ex professo, excluduntur. *Presbyterium* enim hoc manus ministris ordinandis imposuit. Nulli autem laicorum seniorum manus ministris imposuerunt: Hoc postremo habendum; solos pastores manus imposuisse ministris, *Calvinus, li. 4. Instit. ca. 3.* So Jerome and Anselm expound *Presbyterium* by *Presbyteratus*, or *Episcopatus*, that is, the *office* of a priest or bishop: and Lyra, *Presbyterium* est *dignitas* vel *officium* presbyteri. Yea, their own Rhemists confess so much, in that they translate the word *presbyterium* in this place, *priesthood*, which doth not signify a company of priests, but the *office* and *order* of a priest. Yet others seem to be of a contrary opinion."—Here, surely, is an unexceptionable witness; he was "learned," he was "a violent Presbyterian," and both politically and ecclesiastically connected with the interests of that denomination. What says he of the *doubtful* word? it means 'seniorum ordo,' the *degree* or *order* of elders, as well as a 'company' of them: and he gives as full authority, at least, for the former sense, as for the latter. It means also the *office* of a *bishop*, and a body of *bishops*; good authorities being adduced for these significations also. What, now, must we think of Dr. Miller, when he says that Calvin, for interpreting the word of *office* "deserves nothing but ridicule?" (p. 58. *1st. edit.*) What shall we think of Mr. Barnes, when he says, "The word is *fixed* in its meaning, in the usage of the Church?" If ever there was a word pre-eminently not *fixed* in its meaning, *πρεσβυτεριον* is such a word. Nay, we may affirm that its meaning *cannot* now be fixed—for the authority for each of the several meanings presented in this extract, is too good to be set aside, and neither of them can be preferred, without the shedding of new light on the subject. The Presbyterian construction has only the merest chance of being the true one. For ourselves, we prefer the analogy of the "transaction" in this passage with that in Acts xiii.: this scriptural analogy appears to us stronger than all the arguments adduced for the other interpretations.

the ministry?" and then, if the passage be relied on for the authority to ordain, the Independents triumph over the Presbyterians. If the word "presbyter," as occurring in Scripture, be brought to the aid of the word "presbytery," then a seat in that body is given to apostles, to presbyter-bishops, to deacons probably, and some say to ruling elders; while yet Scripture does not declare whether only one or more, or all these kinds of presbyters, were necessary to constitute the body—it leaves the text, the "lonely" text, to the conflicting claims of Episcopalians, Presbyterians, and the advocates of lay ordination.

Such, upon all these considerations, is the hopeless predicament of the passage before us.

Yet on such a text Mr. Barnes rests his argument for the scriptural authority of Presbyterian ordination; on this text alone, for he does not support it, on the point of ordination, by any other scriptures. Nay, we see not that he *has* any scriptures to support it with; for, in his first Review, he acknowledges that "the transaction at Antioch was not a Presbyterian ordination?" and if he go to the cases of Matthias, the seven deacons, and the "elders in every church," he will find them all the work of apostles, not of elders. In this *one* passage then, "the laying on of the hands of the presbytery," we have not merely the only passage he offers, but the only one he *can* offer. Will he tell us then what *πρεσβυτεριον* in this passage means? will he tell us, on such principles and on such authority as will scatter reasonable *doubt*, and compel the acquiescence of all candid and honest minds? No, he cannot. The grounds of uncertainty, as to its meaning, are too numerous, too rife even in his own denomination, to admit of a concentration of opinion on the Presbyterian sense, or indeed on any sense, of that Greek word. We are right therefore, in deeming it to have referred to an *inspired* transaction, which affords no rule of conduct to uninspired agents.

Compare with these "shadows, clouds, and darkness," the Episcopal argument. That the Apostles ordained, all ordained, all agree. That Timothy and Titus had the power to ordain, all agree. That the two latter had this power *individually* is clear, if proof to the contrary be not shown, for the epistles are directed to them individually. What is the proof to the contrary? Nothing positive any where—nothing by inference in the epistle to Titus—and in those to Timothy, nothing but the very passage we have had before us, the meaning of which even Presbyterians cannot decide, and which of course affords no availing inference whatever. Timothy and Titus then had the ordaining power individually. Timothy was to have it "till the appearing of our Lord JESUS CHRIST," the end of the world; that is, such ministers as Timothy were to be perpetuated while the earthly Church should endure—what he had received of Paul was to be "committed to faithful men" successively. Is there any flaw in this chain of proofs? do any reasonable doubts obscure this argument from scripture? No: we aver it to be as clear as any matter of doctrine or discipline drawn from that holy volume. This is enough for an inductive proof of Episcopal ordination.

Add to it the total *want* of proof of Presbyterian ordination. Where shall any proof of it be found? In the "transaction at Antioch?"

Mr. Barnes gives it up ; the late Dr. Wilson gave it up ; Dr. Miller, if we understand his late Tract, (p. 12, 54,) gives it up ; the Review of our Tract in the Biblical Repertory is silent concerning the paragraphs on that "transaction" which appeared to Mr. Barnes so "conclusive." Will proof be sought in the passage "laying on of the hands of the presbytery?" it cannot be done, till it be determined what the passage means. Will it be looked for in the fact that a "plurality" (we take this word from Dr. Miller) ordained? the answer is, that in every recorded case of that sort, the ordainers were apostles, not mere presbyters.\* This is *all* the scriptural proof, we believe, that Non-episcopalians *claim* for their ordinations : and what does it amount to? precisely nothing—their proof is no proof.

The result is, that Episcopal ordination has the *clear* authority of Scripture, and that Presbyterian ordination has *no* scriptural authority whatever.

#### ESSAY IV.

##### ON THE DEACONS OF SCRIPTURE.

IN the tract, "Episcopacy Tested by Scripture," we passed over the claims of our deacons, because the discussion was unimportant, as compared with the grand one, that of the claims of our bishops. But the reviewer brings them into the debate, and we are content to meet him. That therefore will, as with him, be our first topic ; and then we shall take in hand his general argument against Episcopacy.

I. The reviewer takes the usual ground, that deacons were *first* appointed when "the seven" were ordained, in Acts vi.; and that their [only] duties are *there* "explicitly and plainly stated." We join issue with him on both points.

And here we begin with the remark, that "the seven" are nowhere in Scripture called deacons—not once. The purport of this remark is, that, as in all sound reasoning, we are not here to look to *names*, but to *things* or facts. That "the seven" were deacons, we neither question or doubt ; we judge they were such, not from the name, which they have not in Scripture, but from their functions. If, however, we can find that their functions were exercised by others before them, then we say that such ministers as "the seven" existed previously to the appointment of these. If also we can show, that when the title "deacons" *does* occur in Scripture, not a word is said of their "serving tables," we think we shall have a strong argument that that could not have been the *only* function of the ministers who had this official designation. The passage now before us is this, from Acts vi.

"And in those days, when the number of the disciples was *multi-*

\* If these parts of Scriptures are to be employed against us, it should be to the point that a "plurality" of bishops ought to act in all ordinations. Our reply would then be, that Timothy and Titus, *individually*, had the ordaining power.

"plied, there arose a murmuring of the *Grecians* against the *Hebrews*, "because their widows were neglected in the daily *ministration*, *διακονια*. "Then the twelve called the multitude of the disciples unto them, "and said, It is *not reason* that we should leave the word of GOD and "serve *διακονειν* tables. Wherefore, brethren, look ye out from among "you seven men of honest report, full of the HOLY GHOST and "wisdom, whom we may appoint over this business. But we will "give ourselves continually to prayer, and to the ministry *διακονια* of "the word. \* \* \* \* \*

"Whom they set before the apostles: and when they had prayed, "they laid their hands on them."

We have inserted the Greek words, that it may be seen that they are not used in the appropriate sense. They are applied to the "daily ministration," which took place before "the seven" were appointed; to the "service" which the twelve must have done had they not been appointed; and to the "ministry of the word:" in the two former clauses, the appropriate sense might be claimed, were it not that the name "deacon" does not yet appear to have been given, and were not the expression, at its third occurrence in the passage, clearly employed in the more general signification. It is plain, therefore, that "the seven" are not called "deacons," even by implication.

It is commonly supposed, we believe, that before the appointment of "the seven," the Apostles performed the office of "serving tables;" but this we deem a mistake. They agreed, that "it was *not reasonable* for them to leave the word, and serve tables." Surely it was just as unreasonable for them to do so previously as subsequently—and therefore we judge there were servants of tables (whether with higher functions or not) from the time the property of Christians was put into a common fund, from which "distribution was made to every one, as he had need." So obvious is this consideration, that Matthew Henry, Doddridge, and T. Scott, allow that the Apostles had agents for this work before this period; Bishop Stack thinks "the ministration was left at large;" and Mosheim says, "The church was undoubtedly provided from the beginning with inferior ministers, or *deacons*; no society can be without its servants, and still less such societies as those of the first Christians were." Here, then, is our first reason for asserting that there were such functionaries before "the seven;" the work was extensive from the first, among the many thousands of converts, not a few of whom must have been supported from the general fund; and the Apostles would have had to "leave the word" altogether, had they discharged this lower office, which would "not" have been "reasonable." Our next argument for this position is, that had the "twelve" given their spare time, if they at first had enough, to "this business," and yet afterward found it insufficient, because the number of disciples was "multiplied," and still multiplying, they would have scarcely appointed only "*seven*" persons to take their place: we allow that the contrary supposition is not impossible, but we submit that it is improbable; if so, it is just as probable that there were previously those, not apostles, who performed "the daily ministration" of "serving tables." Our third argument for this opinion is, that it can hardly be supposed that the

twelve inspired Apostles would "neglect" any of the poor, and particularly that they would be guilty of "neglect" with a *party* or *partial* aspect, favouring the "Hebrew" widows to the injury of the "Grecian"—the home-born Jewish Christians, rather than the foreign of Jewish descent. True, some commentators allege that the "murmur" was unjust; but the holy record says no such thing; and the Apostles allow its justice in providing a remedy for the "neglect." We repeat, then, that the previous "ministration," and the "negligent" manner of fulfilling it, are to be ascribed to *other* agents than the Apostles.

The only seeming objection to this view of the case, is the expression "but we will give ourselves *continually* to prayer, and the ministry of the word." This, we say, is but an objection in appearance, for it means no more than "we will *persevere* in constant attention to these duties." It does not imply that the Apostles had previously given but a partial attention to them. We are not certain but we are honoured with the concurrence of the reviewer on this point—he argues "that the Apostles considered the duties of this office as of such a nature, that their *undertaking* to fulfil them, *would* compel them to leave preaching, and devote themselves to the care of money tables." We suppose he means that they had at no time fulfilled "this office;" his argument is decidedly to that effect.

It follows, we think, from this course of reasoning, that "the seven" were appointed to make up the *deficiency* in the number of the functionaries who, till now, had "served the tables"—and particularly to meet the claims of the "Grecian" poor. Accordingly Mosheim, after mentioning the earlier "deacons," adds—"These first *deacons* of the Church, being chosen from among the Jews who were born in Palestine, were suspected by the foreign Jews of *partiality* in distributing the offerings, which were presented for the support of the poor. To remedy, therefore, *this* disorder, seven *other* deacons were chosen by order of the Apostles, and employed in the service of *that part* of the church at Jerusalem which was composed of the foreign Jews, converted to Christianity. Of these *new* ministers, six were foreigners, as appears by their names; the seventh was chosen out of the proselytes, of whom there were a certain number among the first Christians at Jerusalem, and to whom it was reasonable that some regard should be shown in the election of the deacons, as well as to the foreign Jews." This view of the affair of the *deacons* is just and probable every way. It was not a general "neglect" that was complained of, but a party one, or partiality; of which the Apostles could not have been guilty, but only their agents; and such *other* agents were appointed as would remedy *this* evil precisely. Among "the seven" there does not appear to have been one native "Hebrew," an omission which, without the construction before us, would have invited a "murmur" from the party before favoured. The number of disciples was great—three thousand on the day of Pentecost—five thousand soon afterward—then "multitudes of men and women" added—then the number "multiplied:" add to these facts, that large sums were contributed, and that the "ministration" of them was extensive, and it will scarcely be denied that "seven" men

were not enough to superintend minutely their distribution. We again affirm, therefore, that others besides "the seven" must have performed that function before them.

One corollary to this conclusion is, that if "the seven" were deacons because they "served tables," these others were deacons for the same reason. And thus the first institution of this office is *not* found in the chapters before us.

A further corollary is, that as "the seven" were *ordained*, those who were deacons before them must have had a similar or an equivalent setting apart. Strange would it have been, to have one portion of these officers solemnly dedicated to their work, when the other portion had been left without any such honour. Ill calculated would it have been to allay party "murmuring," to have the deacons for the Grecians ordained, when those for the Hebrews had received no separation. The presumption, then, the strong presumption, without a particle of evidence to the contrary, is, that the earlier deacons were solemnly commissioned to their station in the Church. If the Apostles did not conduct previously this "ministration," which it seems clear they did not—if others had acted, under their general superintendence, in discharging it—then, whatever reasons existed for setting apart "the seven" to discharge it, under their continued supervision, the same reasons must have required the former agents also to be men set apart to the office.

And now, this portion of our argument advances rapidly. There were already, before "the seven" were ordained, men who had the same right to be called deacons that they had. These men were also ordained, or set apart, or solemnly commissioned. Who were these men? Nothing is intimated of such an ordination in the previous chapters of the Acts. But there *is* a yet earlier record of a sacred commission given to others than the twelve Apostles: it is found in Luke x.; where it is declared that "the seventy" were "appointed," and sent forth to proclaim the Gospel, and that they "returned" from their mission. What became of them after their return? Not a word more is *explicitly* recorded concerning them. Are we to infer then that they abandoned their sacred calling, and did nothing further in their ministry? Are we to suppose that they are really, as well as apparently, out of sight, in the subsequent parts of the inspired history? Or shall we rather presume, that some of these commissioned men were the deacons who officiated before "the seven" were ordained? To us, this presumption appears probable in the highest degree. Indeed, the alternative is, to suppose a previous ordination by the Apostles, not hinted at, or to allow that some of these, known to have been set apart, were the functionaries we are in quest of. We are aware that very many ordinations must have taken place which are not recorded, and that this act at the hands of the Apostles may, without inconsistency, be supposed of these earliest deacons. But we submit that the supposition is needless, when we find so large a number of men already ordained or "appointed" by the Saviour.

Our Presbyterian brethren, of course, make here the usual objections. Deacons, they allege, were not empowered to preach, as "the seventy" were; and therefore "the seven" and "the seventy" could not have

held the same office. This further topic we now present to the reader.

And we first ask, Why were deacons ordained at all, if they *only* "served tables," if they were *mere* treasurers and almoners? and why ordained by the Apostles? These functions are quite common in various departments of society. Vast numbers of persons are constantly intrusted with the money of others—clerks, agents, apprentices, servants, the porters of counting-houses—with large sums. What is there in *such* a trust to make it probable that apostolic ordination would be required, when the trust related to the funds of the Church? Who thinks of a formal induction into such a trust, in any other case?—except, perhaps, in some associations, where it is done merely for parade—which of course is no analogy to be applied to church affairs. All analogy is *against* the notion that men should be ordained, when the *one* function is, to have charge of money and the poor. The presumptive argument is, then, that "the seven," when ordained, were *not* ordained for this business *alone*, but also for *other* duties, such as would correspond in sacredness, with that of the very high solemnity with which they were set apart.

Nor are we without sufficient intimations of these further duties. When "deacons" are mentioned in Scripture by that title, in 1 Tim. iii., not a word is said of their having charge of money and the poor—not a hint of the sort is given: it is probable that this part of their office became much less important, when the large contributions to the Church ceased to be made; and were it not for the case of "the seven" who yet have not the title, no one would apply such a key to the recital in that chapter, of the qualifications they should possess. On the contrary, the passage implies that they were an inferior grade of *clergymen*. Let us examine the proofs of this assertion. 1. They were required to "hold the mystery of the faith in a pure conscience:" on which qualification Macknight says, and refers also to Beza—"Soundness in the faith being required in deacons, it is a presumption that they were sometimes employed in *teaching*; but whether by preaching, or by catechizing, is hard to say. They likewise performed the office of *readers*, in the Church." Doddridge also allows, on a subsequent verse, that "it is highly probable deacons might *frequently* officiate as occasional *teachers* in public assemblies." Scultetus allows this function of deacons more explicitly. (Poole's Synopsis.) 2. Those who "have used the office of deacon well purchase to themselves a *good degree*." Many Presbyterian commentators, the majority of those now within our reach, regard this "good degree" as advancement to the pastoral office. Those who act well as deacons, may expect to be promoted, and made presbyter-bishops: no exception is made or hinted; it was the *rule* that worthy deacons should be ordained presbyters; such was the *reward* of their fidelity, as the word "purchase" implies. Is there such a rule, or such a reward, in the case of the deacons of parity? *could* there be such a rule, or such a reward, for those who *only* "served tables?" No; the idea is preposterous; for there is no affinity between *such* an office and that of ministers of the word and sacraments; men may excel, and may improve through their whole life, in the stewardship of earthly things, yet be totally unfit to be stewards of



things heavenly. An *affinity* then there must be, between the functions of deacons and those of presbyters, or the inspired language before us is incongruous and void—there must be *that* in “the office of a deacon,” besides his “serving tables,” which, if duly improved, will *fit* him for “the office of a [presbyter] bishop.” In other words, the two offices must be *similar*, both sacred, and concerning sacred functions; only the former is inferior to the latter—in what particulars we shall show hereafter.\* We add, in this place, a coincidence in phraseology of some weight. St. Paul says, “If any man desire the office of a [presbyter] bishop, he desireth a *good καλον* work;” and then, as if to point to that expression, he declares, “They that have used the office of a deacon well purchase to themselves a *good καλον* degree”—the passages are translated by Macknight “an *excellent* work,” “an *excellent* degree.” We submit that on the very face of the chapter, the reference of the latter phrase to the former is highly probable. We further suggest, that the expression “a *good* work” is regarded by commentators as very emphatic; and the Apostle would hardly use the same emphatic word within a few verses, and apply it to the encouragement of deacons, unless he meant that their fidelity would *entitle* them to a share in the “good work” of presbyter-bishops. The deaconship then was the first “degree” in the *same* sacred office of which presbytership was the second “degree.” 3. It is further declared by St. Paul, that those “who have used the office of a deacon well purchase to themselves [or obtain] great *boldness in the faith* which is in CHRIST JESUS.” This is interpreted by Macknight, “great courage in *teaching* the Christian faith;” implying that teaching the faith was the employment of deacons, as such. And this is the true meaning. For why should the *mere* servants of tables acquire more “boldness in the faith” than the other laity? The language evidently imports that deacons were *officially* connected with the Christian faith, were *officially* occupied in studying it, as theologians by profession, and were *officially* pledged to declare it. If it be objected, that their acquiring this boldness and confidence in preaching, may mean their having such a quality after reaching the “good degree” of presbyters, we answer, that the Apostle speaks of it as *produced*, “purchased,” obtained, by “using the office of a *deacon* well:” and this unavoidably implies that declaring the faith was part of that office, and that, by discharging this branch of the office with fidelity, deacons became such proficient as to be able to discharge the same duty with perfect confidence when the time of their promotion should come. We think, then, that the inference is as clear as any deduced from the Bible, that the scriptural deacons were ministers of the word, yet of an inferior grade, and preaching with less “boldness,” with less authority, than they would when advanced to be presbyters; they were intrusted with the Gospel, but not fully and finally; their powers, in this respect, were equivalent to those of *our* deacons, who preach under a license from their superior.

On the principle that all who are commissioned to preach “the faith,”

\* Dr. Campbell says—“The deacons . . . . were admitted very early, probably in the time of the Apostles, to an inferior part in the *sacred* ministry, such as attending the pastors in the discharge of the religious offices, and acting under their direction. The deaconship served in fact as a *noviciate* to the ministry.”

have power to admit men to the visible profession of that faith, by baptizing them—which appears a sound rule, and indeed to follow by unavoidable consequence—we regard the account of deacons given by St. Paul as including, by just inference, their right to administer that sacrament. We suppose that it is allowed, on all hands, that every minister of the Gospel may baptize. If then Paul's description makes deacons such ministers, they have that power. And that Paul *does* make them ministers of the Gospel, we have shown, we trust, to be a moral certainty.

The only objection adduced by the reviewer, is, that it is not required, in this passage, that deacons, like presbyter-bishops, be "apt to teach." The objection is of no force. They were inferior ministers, as yet *acquiring* their aptness to teach, their "boldness" in declaring the faith. When, as deacons, they had obtained this boldness, then they were, "apt to teach," and prepared for promotion to the "good degree," the "good work" of presbyter-bishops.

Let us now bring back this evidence to the case of "the seventy." We suggested the probability that some of them were the deacons which the church at Jerusalem had before "the seven" were ordained. The objection was, that "the seventy" had power to preach. But this objection we have now set aside—deacons, expressly so denominated, had power to preach. The reader will of course bear in mind, that "the seventy" not being *called* deacons, is no more argument against their having had that *office*, than the same fact in regard to "the seven" is argument against *their* having had it,—not once is the appellation "deacon" given to them. We think, therefore, we have offered an unexceptionable statement of the condition of the church in Jerusalem, in this respect, at the period in question. That it had deacons at that period, is every way probable. And that these were some of "the seventy" is far more probable than that others were ordained, when there were so many already commissioned.

But it will be further objected, that "the seventy" could not have been mere deacons, because they received (Luke x.) the same powers, and were to perform the same duties with those of "the twelve," (Matt. x.) who were, it is alleged, full ministers of the Gospel—the reviewer appears to regard both as having the same commission. The reply to this objection is easy. The ordinary powers *first* bestowed on "the twelve," were to preach and baptize, the latter being inferred from the fact that they did so, and from the commission to proclaim "the kingdom of God," which implies the right to admit into that kingdom by this initiating ordinance.\* The same ordinary powers, so far as can be gathered from the holy record, were conferred on "the seventy." But *after* the first commission of "the twelve" and about the time, perhaps just before "the seventy" were sent forth, the former received,

\* This commission was given to the twelve when they were first called, respectively, by the Saviour; they baptized before John was cast into prison. (John iii. 22; iv. 2.) The account therefore in Matt. x., and the parallel places, being subsequent to this event, refers only to a mission on which they were sent, and a charge concerning its fulfilment—and also to their endowment with miraculous powers. It is a recognition of the ministerial character they already possessed. The *first* call of several of the twelve is mentioned in John i. 35, &c.; that in Matt. iv. 18, &c. was a subsequent one. (See Macknight.)

in *addition* to their previous investiture, the power of the keys, (Matt. xviii.) the right to admit to communion, or reject from it; the right to declare absolution, or refuse to do so—which included, of course, the right to administer the eucharist, recognised as existing in “the twelve,” at the first celebration of that sacrament. These further powers “the seventy” received not, as such; they did not receive them from the Saviour, though they may have been subsequently promoted to this “good degree” by the Apostles. Here then we have a body of ministers, commissioned to preach and baptize, but not to exercise the power of the keys—in other words, an inferior grade of ministers [proper] of the Gospel—just such as “the twelve” had lately been. Their functions correspond precisely with those we have detailed from St. Paul, in the epistle to Timothy; without the name their *office* is that of the “deacons” there described. And thus vanishes the last objection to the earliest deacons at Jerusalem being some of “the seventy.”

Nay more: from this last exposition, we gather an increased probability that such was the fact. This body of ministers were “appointed” to the diaconship. Is it to be supposed, that they renounced their work when their special mission ceased? Is it to be supposed that, when the Church began to be numerous, and to acquire consistence, and was in need of services in their particular station, they had all deserted their Master and his apostolic representatives, their superiors? We think not. Some of them may have been dispersed over Judea, as part of the “five hundred brethren” were, when only “a hundred and twenty” were left in Jerusalem; but a portion of them were doubtless in that city—on the spot—deacons, ready for their work; but of the “Hebrew” class, which made it expedient to choose others, for the “Grecians” and the proselytes.

In the fact that “the seventy” held the office of deacons, we have a full refutation of the plea that Philip, “one of the seven,” must have reached a higher office before he evangelized and baptized. The “seventy” evangelized and baptized, without attaining a higher office. The whole *evidence* in regard to Philip is, that he was ordained a deacon, and that he preached, and administered baptism largely, about a year afterward, and that he is called an “evangelist” some twenty-six years after these occurrences. If any object, that by this time, he possibly had attained the “good degree” of a presbyter, we might let it pass, except that it is not in the record, and he is even then called “one of the seven.”\* But this mere possibility, if we did let it pass, of his being a presbyter at the very late period mentioned, does not imply a probability of any kind or degree, that he had reached that grade in *one* year from his ordination as deacon: for *such* an allegation we ask evidence; but there is none. We affirm, therefore, that

\* Dr. Campbell regarded the office of evangelist as an extraordinary one, and supposed it might be held by one whose ordinary office was that of a deacon. He says—“Philip is, in another place, but at a later period, expressly called an evangelist, Acts xxi. 8. It is worthy of notice, that his office of *deacon* is there also named, that we may not confound them, or ascribe to the one what belonged to the other.” We adduce this extract, as corroborating the opinion that Philip remained a deacon till the year 60; when, however, he was also an “evangelist.”

so far as appears from the facts, without any presumption, or probability to the contrary, Philip preached and baptized as a deacon. It is not in the power of man to give any other scriptural view of the case.

As to that of Stephen, we do not read that he baptized, but neither do we read that he actually served tables ; and if any allege that the latter is probable, from the context, we allege that the former also is probable, from the other scriptural considerations we have adduced. All that *is* recorded of him, having reference to the point before us, is, that he was *constantly* engaged in defending the Gospel ; that he had, as a deacon should seek to have, "great *boldness* in [declaring] the *faith* which is in CHRIST JESUS."—"This man," said his enemies, and though they were "false witnesses," it was *only* in the construction of his preaching—"this man *ceaseth not* *ov pavrai* to speak blasphemous words against this holy place, and the law : for we have heard him say that this JESUS of Nazareth shall destroy this place, and shall change the customs (or rites) which Moses delivered us : " Does this account agree with the notion that the deacon Stephen was a mere servant of tables ? He proclaimed "JESUS of Nazareth." He declared the very important doctrine of the passing away of the Mosaic "custom or rites," by their fulfilment in the Christian dispensation. He "ceased not" to do this. The reviewer is mistaken, when he says that Stephen "*simply* replied to those who 'disputed' with him ;" he evidently did more, he made the defence of the Gospel his *business*. Nay, when the "disputers" with him began, Stephen had obviously been proclaiming *already* the subjects they undertook to "dispute" about ; he had *already* been proclaiming Christianity, and inculcating the evanescence of the Levitical ceremonies ; topics which belong especially to authorized teachers, and to them exclusively if present or near at hand, not to laymen. Here surely, then, is a preaching deacon, if there ever was one. So decidedly does this appear, that Campbell and others say he was an evangelist ; but without a particle of scriptural authority—he had not the *title*, though, like "the seventy," he did "the *work* of an evangelist," and that most earnestly and "boldly," and while like them, he was officially no more than a deacon. His defence before "the council" is of the same character.

We have now vindicated, on scriptural grounds, and we trust effectually, the claims of our deacons. Our argument in their behalf, is not indeed so perfect a demonstration, as that in the Tract in the cause of our bishops. Yet we deem it fully sufficient. The grand point in Episcopacy, the exclusive rights of the first order, being proved by a clear induction, what we have now offered is an ample defence of the subordinate point, the rights of the third order. We submit it, without fear, as a complete refutation of the remarks of the reviewer.

Before leaving the scriptural topics under this head, we must exhibit some of them again, briefly, to show their future results. We have seen that "the twelve" had at first the right only to preach and baptize ; which made them deacons in *office*, according to St. Paul's standard, though, like "the seven," without the *name* : there being as yet no occasion, they did not act as almoners ; or rather, if fanci-

ful, it is nothing worse, to allege that this diaconal function was adumbrated in their distributing the provisions, when Jesus fed the multitudes. After serving in this lower ministry, "the twelve" received the power of the keys; by which promotion, they attained the "good degree," and were commissioned to the "good work," of presbyter-bishops. All this occurred before the death of our LORD. Afterward, after his resurrection, "the eleven" were commissioned a third time; CHRIST "breathed" on them, and said, "Receive the HOLY GHOST;" they thus obtained a further, and of course, higher power of the keys; they were "sent" by CHRIST, as the Father had sent him; he made them the representatives in "all the world," in "all nations," of the "power given unto him in heaven and in earth;" and declared he would be "with" them, with them and their successors, "always, even unto the end of the world;" which intimation of their having successors in office, implies their power to create them, i. e. to ordain such ministers as themselves, and of course those of the inferior grades. This *third* commission made the Apostles more than they were before; more than presbyter-bishops, which they became on acquiring their first power of the keys: in other words, it made them apostle-bishops, bishops proper. Here then, in the facts of the case as recorded in Scripture, we see plainly the *three* orders of Episcopacy—the apostles rose to their full eminence through those "degrees"—being first deacons in function, then presbyters, and then bishops. And here we are happy to find that the reviewer agrees with us *in part*. We claim *three* successive commissions for the Apostles—he allows *two*. He speaks of the first "*commission* given by our LORD to the twelve, and afterward to the seventy," and says that it "includes . . . what belongs to every *minister of the Gospel*:" the twelve then, according to the reviewer, were "ministers of the Gospel" by their earliest commission, whatever was its date. He speaks also, in the paragraph the third previous, of "the *final commission* which the Saviour gave to the Apostles," after his resurrection, and which, he allows, contains the promise that "is considered as pointing to the ministerial succession." Plainly, then, the reviewer being judge, we have *two* sacred *commissions*—and two commissions imply two offices, or two grades of office: what, alas, becomes of parity? Two commissions—the first made the twelve "ministers of the Gospel"—what did the second make the eleven?—something different? no; they continued to be CHRIST's "ministers"—something less? no; they lost no power they had received—it follows unavoidably, that it made them something *more*! The first commission inducted them into the *ministry*, the second commission inducted them into something more; in other words, it made them *higher* ministers than the first did: what becomes of parity? verily, she has the *coup de grace* from one of her own sons. Two commissions, again—the first contained *no* promise that is "considered as pointing to the ministerial succession," and of course implied no power to ordain; the second *does* contain that promise, and implies that power; the ordaining function then does not belong to the lower "minister of the Gospel," but only to the higher: what becomes of parity? slain already, we can only add, that she is now buried—and

both at the hands of the reviewer ! This done, we ask him, or any other candid investigator of Scripture, who finds there the *two* commissions, whether he does not rather find the *three* that we have described—that to an office equivalent to *deaconship*, before the power of the keys was given—that to an office equivalent to *presbytership*, when that power was added to those before possessed—and that to an office equivalent to the *episcopate*, when the promise was added, “which is considered as pointing to the ministerial succession ?”

Another result, from the scriptural topics we have had before us, is to this effect. The “seventy” were ministers without the power of the keys ; in other words, they held the office of *deacons*, as defined by Paul. About the time they were thus commissioned, “the twelve” received that power ; in other words, they were advanced to the office of *presbyters*. Here are those two orders existing *at the same time*, during our LORD’s personal ministry. Can we not find the highest order likewise, at that period ? If our Saviour declared that He was “sent” by the Father, “as” himself sent the Apostles, when he gave them this highest office, may we not justly regard him as, in this particular sense, as well as generally, the chief minister of his religion, while he was on earth ? He is called “the *Apostle* of our profession,” or religion, after that word had obtained its appropriate meaning, and the apostles were distinguished from the elders : is it then a mere fancy to consider him as the Apostle distinctively, while “the twelve” were elders, and “the seventy” were deacons ? In point of fact, he *had* the powers thus assigned him ; is it not fair, then, as a matter of construction, to regard him at the time mentioned, as holding those powers in the *express* relation to his Church of its chief earthly minister, the highest of the three orders ? We would not rest any part of the proof of Episcopacy on this construction ; but, with that constitution of the sacred office otherwise proved, we deem this a further illustration of it, and also sufficient evidence that it existed, *in its entirety*, during our LORD’s personal ministry. With this threefold arrangement of the Christian priesthood, carried up to the immediate eye, and direct appointment of the Saviour, we see clearly its uniformity and unchangeableness. JESUS was made a “priest” and a “high-priest” after the order of Melchisedec, when the “voice from heaven” proclaimed, “Thou art my beloved Son.” Holding thus the supreme commission, he gives to “the twelve,” first, the lowest one ; and then, promoting to the middle grade, he completes the three orders by substituting for them “the seventy.” Thus commenced the “bright succession”—and thus will it continue “through all the courses of the sun”—yes, “always, even unto the end of the world.”

We like the *scriptural* argument. It is always satisfactory, when fairly and adequately conducted. But we must quit it now for a few moments, to follow the reviewer in his excursion to the *fathers*, for matter against our deacons.

Hermas is the reviewer’s first authority, whom he cites thus—“Some were set over inferior functions or services, *being* intrusted with the care of the poor and widows.” Let us read the same passage in Archbishop Wake’s translation, “Such as have been set over inferior

ministries, *and* have protected the poor and the widows." The reviewer seems to make the care of the indigent the *only* kind of function performed by deacons. But the other translation makes that care *one among other* "ministries" appointed them—and even the reviewer's version admits this interpretation—so that deacons were *not* regarded by Hermas as *mere* servants of tables.

Origin says that deacons "preside over the money-tables of the Church"—he blames those of them who "do not manage well" "this business"—and he adds, that "we are taught in the Acts" that deacons "were appointed" to "this function." Who doubts all this, or any point of it? Origin says not that they have no other functions.

Cyprian speaks of a deacon who was "deposed" for his "fraudulent and sacrilegious misapplication of the Church's money," and for withholding the "pledges deposited with him" by "widows and orphans"—he regards also, says the reviewer, the transaction in Acts vi. as the *first* appointment of deacons. What conclusion do these citations furnish that deacons had no other functions than the care of the poor! Does not the reviewer know that Cyprian says, "Those who believed in Samaria were *baptized* by Philip the *deacon*?" The same deacon *preached* to them. (Ep. 73; Potter, 248.)

Ambrose, [rather the commentary ascribed to him,] "speaking of the *fourth century*," says, "The deacons do not *publicly* preach"—they might, however, for any thing that the reviewer cites, *teach* in their subordinate capacity. But it is to be noted, that Ambrose speaks of this state of things as a *change* from the former one, for he declares, (Potter, 233,) "At the beginning *all* were allowed to preach (evangelizare;) but *now* the deacons do not preach publicly" (in populo *predicant*.) This writer then is in our favour.

Chrysostom says, "That deacons have need of *great wisdom*, though the preaching of the Gospel is not committed to them." We submit that this father means the *full* right to preach the Gospel: otherwise why mention, in this connexion, the "great wisdom" required of deacons? He does not deny their subordinate right to preach or instruct; his language implies no more than we have stated. This is the true account of the views of Chrysostom, as we learn from the late Dr. Wilson, who says (160) that this father "has given it as his opinion on Acts vi., that the commission was of a special nature, and though their duties were in the first instance ministerial, yet they were *designed* to be *preachers*, and *did* go forth *as* such."

Jerome calls deacons "ministers of tables and widows"—all true—does he deny that they were also more? No, indeed. The reviewer forgot that this father said, "Without the bishop's license, neither presbyter nor *deacon* has a right to *baptize*;" with that license, both may do it. He forgot that Jerome said, "It is the custom of the Church for bishops to go and invoke the HOLY SPIRIT, by imposition of hands, on such as were *baptized* by presbyters and *deacons*," and that he refers to "the Acts of the Apostles" as his authority. He forgot that Jerome calls presbyters "*priests* of the inferior degree, and *deacons* the *third degree*" of priests. (Cooke, § 154, 247.)

The Apostolical Constitutions forbid "the deacons to baptize, or administer the eucharist, or pronounce the greater or smaller benedic-

tions." Not quite accurate: the passage forbids a deacon to "offer" or consecrate the eucharist, *οὐ προσφέρει*: but it adds that when the bishop or presbyter has "offered," the deacon "was to distribute it to the people, not as a priest, but as the minister of the priest." Another passage speaks of the bishop or priest as distributing the bread, and the deacon, following with the cup: (Potter, 237.) "Let the *deacon* take the *cup*, and delivering it let him say, 'The blood of CHRIST, the cup of life.'" (Wilson, 282.) As to the prohibition to baptize, if it be not understood, "without the bishop's licence," it is at variance with Cyprian and Jerome, and others to be now adduced, and thus it was a mere arbitrary regulation, not founded on Scripture, or the earlier rules of the Church.

This is all the reviewer quotes from the fathers; and it amounts to nothing, either through intrinsic insufficiency, or the force of counter statements, as we have seen. But to settle the point fully, we shall present more of this kind of evidence than we have already placed in the scales against our learned opponent.

Polycarp says that deacons are "ministers of God, not of men"—in other words, they are "ordained for men in things pertaining to God."

Ignatius declares that deacons are "intrusted with the ministry of JESUS CHRIST;" (Magn. 6.)—he declares that they are "the ministers of the *mysteries* of JESUS CHRIST," and that "they are *not* the ministers of meat and drink, [only,] but of the Church of God"—he regards those who "do any thing without the bishop, and presbyters, and *deacons*," as "without the *altar*:" of course, deacons belong to the "altar" (Tral. 2, 7.)—he regards deacons as "appointed according to the mind of JESUS CHRIST;" they belonged to the ministry as modelled by our LORD himself, and were not first invented for the emergency in Acts vi.—he recommends that "some deacon" be ordained to visit his bereaved Church at Antioch, "as the *ambassador of God*"—and he says, "Phile, the deacon of Cilicia, still ministers *unto me* in the *word of God*." (Philad. Inscript. and 10, 11.) Let *these* deacons be compared with those of parity, and with ours: of the former, Ignatius obviously knew nothing; with the latter, he was familiar.

Justin Martyr writes—"Those whom we call *deacons* give to each of those who are present a portion of the *bread* which hath been blessed, and of the *wine* mixed with water." (Apol. 85.)

Tertullian declares, "The highest priest, who is the bishop, has the right of *baptizing*. After him the presbyters and *deacons*, not however without the permission of the bishop, on account of the honour of the Church." (Cooke, § 183.)

The 34th Apostolical Canon "ordains that the bishop have authority over the possessions of the Church . . . . so that on his authority all things may, by the *presbyters* and *deacons*, be *administered to the poor*." (Prot. Epis. v. 3. p. 383.) Presbyters, then, were servants of tables, without prejudice to the spiritual part of their functions. The same of course may be affirmed of deacons. Again: the 74th says, "Let a bishop, or presbyter, or *deacon*, engaging in war . . . . be *deposed*." Why might not a deacon, if but a lay one, such as those



of parity, take a commission, and "engage in war?" The prohibition shows the full sacredness of the office and duties of the deacon mentioned in these Canons.

The Council of Eliberis, C. 77,—“It is ordained that those who are baptized by a *deacon*, without the bishop or presbyter, shall afterward be confirmed by the bishop.” Again: “Presbyters and *deacons* are forbid to give the *communion* to those who had grievously offended, without the command of the bishop.” (Schol. Arm. i. 99.)

The Council or Synod of Ancyra allowed, that *deacons* who lapsed under persecution, and afterward repented, might be “received”—but not *again* to administer the *bread* or the *cup*, or to *preach* κηρυσσειν.” (Dr. Wilson, 102.)

The sixth general Council, called Quinisextum, (Can. 16.) declared that the precedent of the seven deacons “did not affect the number or the office of the deacons who ministered in the *mysteries*,” or as Slater translates it, (204.) “at the altar of the Church.”

We have now adduced evidence enough of this sort, to overturn all that the reviewer has brought forward; probably all that he ever can. We have shown that the whole voice of antiquity, without one clear exception, declares the deacons to be, not merely servants of tables, but inferior ministers of the word and ordinances.

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## ESSAY V.

### ON THE FALSE APOSTLES MENTIONED IN SCRIPTURE.

THE case of the “false apostles” has an important bearing on the subject of Episcopacy. We argue conclusively, from their case—that *others* besides the special witnesses of the resurrection of CHRIST were apostles—that there were *many* apostles proper besides these, the thirteen—that *inspiration* was *not* an essential qualification for the apostleship—and that the ordinary *apostolic office* was extensively recognised, both previously and so late as the year 96, when of the thirteen none survived but St. John. These facts being established, it will be sufficiently clear that that office pervaded the Church at large, and was to be permanent.

Mention is made of these impostors in three passages of the New Testament.

“For such are false apostles ψευδαποστολοι, deceitful workers, transforming themselves into the apostles of CHRIST. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.” (2 Cor. xi. 13—15.) The word “ministers” is διακονοι.

“Thou hast tried them which say they are apostles αποστολους, and are not, and hast found them liars, ψευδεις.” (Rev. ii. 2.)

“An apostle, not of *ar’ men*, neither by man, but by JESUS CHRIST.” (Gal. i. 1.)

We can imagine but four ways in which the persons alluded to can

have pretended to be "apostles"—as *special witnesses* of the resurrection of CHRIST—as being, not apostles proper, of whom we affirm there were many, but "*messengers*," so called—as having *apostolic plenary inspiration*, like the thirteen—or, as possessing the *apostolic office*; not mere presbytership, as we shall prove; but the episcopate proper. On each of these four views of their case we offer some remarks.

1. The theory that the "false apostles" claimed to be *special witnesses* of CHRIST's resurrection, is not held, in terms, by any writer that we know of; yet it must be tacitly allowed by those who think they pretended to be apostles proper, and that none could be such but the special witnesses. Such a fancy, however, will not bear the least investigation. There were only thirteen of these witnesses at most—at least one of them, James the Greater, was dead when Paul wrote to the Corinthians against the pretenders, A. D. 60—at least one other, Paul, was personally known to that church, and no one could have there feigned to be that apostle—of the *alibi* of some, if not all of the rest, they were doubtless apprized; and the chance of an impostor's being taken for either of *them* must have been too small to allow any hope of success: add to this, that Titus had lately been in Corinth; he knew several of the thirteen, and his testimony on such a question of personal identity would have been final. When, again, these impostors are mentioned at the later period, A. D. 96, only St. John was living; and as it was impossible for any pretender to pass himself as that one surviving special witness of the resurrection, so was it perfectly absurd for several to make the attempt. This character, therefore, the "false apostles" did not claim. Of course there were *other* apostles besides the special witnesses, with whom they endeavoured to rank themselves.

2. Equally untenable is the supposition, evading the fact of there having been many apostles proper, that they pretended to be "*messengers*," so called, or apostles not in the appropriate sense. Twice only are these expressly named, "the messengers of the churches," "Epaphroditus, your messenger." (2 Cor. viii. 23; Philip. ii. 25.) Not a few writers contend for the translation "apostle" in both these places, in its appropriate meaning—fatal to the notion that "messengership" was all these impostors claimed. Taking, however, the translation as it stands, we find there were "messengers" sent by churches to St. Paul. And we will allow, though we do not find it in Scripture, that messengers may have been sent by one church to another church. We further notice, that Paul despatched persons, whom we may call messengers, to both churches and individuals; as Tychicus to the Ephesians and to Timothy, Epaphroditus to the Philippians, Timothy and Erastus to Macedonia, Onesimus to the Colossians and to Philemon, *Phoebe* to the Romans, &c. Now, in regard to the first class of these persons, it is clear that no one would pretend to be the "messenger" of a church to an inspired apostle, who could instantly detect the fraud. In regard to the next class, it is evident that a messenger from one church to another, if there were such appointments, could not have had the least authority over the latter body; the mission must have been one of benevolence only,

or of courtesy: in other words, there was no motive to simulate the character. And in regard to the third class, it is obvious that when even a *woman* was one of the messengers whom St. Paul sent, and to the great church in Rome, there could have been nothing in the function to excite the ambition of pretenders. If it be further alleged, that some of Paul's messengers were commissioned to rectify disorders in churches, and that "false" messengers claimed a kindred authority, we reply, that such functionaries could only be sent by those thirteen principal Apostles, who, individually, had authority over all churches; so that a successful claim to such a mission could scarcely have been made at any time, and certainly was next to impossible when only St. John remained. We think, therefore, that this second theory of the "false apostleship" is baseless. Indeed we are not aware that any one expressly maintains it: yet, as it is the only hypothesis left to those who confine the proper apostleship to the special witnesses of our Lord's resurrection, we have deemed it worthy of refutation.

Let the reader now mark the *results* of what we have thus far presented. The impostors before us did not pretend to be mere "messengers," but *apostles proper*; and they did not make this pretension as special witnesses of the resurrection of the Saviour. They would not, however, claim an office which did not exist: therefore, there were apostles proper who were *not* of the number of the special witnesses. Neither would they have claimed an office that was not common enough to give their imposture a reasonable chance of success: therefore, there were *many* apostles proper besides the thirteen who were first in the office. There were many such apostles proper in the year 58, when both *their* existence and that of pretenders to the station, as will hereafter be seen, was recognised in the epistle to the Galatians—many such in the year 60, when the Corinthians were cautioned against persons who falsely usurped the character—many such about the year 96, when "the angel of the church of Ephesus" had "tried" and convicted some of the false ones. Can any reasonable man ask stronger proof that apostles proper were intended to be spread over the Church generally, and be retained in it permanently?

3. In some of the foregoing arguments we have a strong presumption against the third hypothesis—that the "false apostles" pretended to have, like the thirteen, *plenary inspiration*. The lower kinds of inspiration were claimed by the "false prophets;" but these other impostors, if they claimed inspiration as "apostles," must have arrogated the *full* measure. But this seems very improbable, as there were only eleven at first, and only two others afterward, who had the genuine claim of this sort: and for the impostors to allege that they were of the eleven, would have been madness, particularly when only one of the eleven survived; and to assert that they, like the only other two plenary inspired apostles, Matthias and Paul, had been thus added to the eleven, would have indicated rather an unreflecting audacity, than cool and calculating artifice. Besides the thirteen, only two are known to have been thus inspired, Mark and Luke, which shows that such persons were not numerous enough to encourage pretenders: and these two are not called apostles, which further shows, that even

plenary inspiration did not imply apostleship; so that the impostors could not have relied on this pretence alone, but must have alleged other grounds for their claim. And this brings us to the result, that the criterion of apostleship proper was something different from inspiration, as it was from the being a special witness—men might have, and did have this office, without either of these qualifications. This is a sufficient disproof of the theory now before us.

As, however, it is respectably supported by commentators, we shall add some further remarks on the opinion that the pretenders arrogated full inspiration as the basis of their alleged apostleship. Such a counterfeit implying the rankest spiritual ambition, it would have been more consistent with their evil purpose to assume independent chieftainship, and pretend to be *ΣΗΛΙΣΤ*, with unlimited authority, than to claim only the dependent chieftainship, which would be fettered by Christianity as already revealed, and by the rights of those of the fully inspired thirteen who might come in contact with them. Accordingly, we read in history (Josephus) of various false Christs, but nowhere of false apostles who aspired to apostolic plenary inspiration. This latter assertion we make on the indirect authority of Hammond, who regards Cerinthus as a false apostle, without mentioning any others. For this character of Cerinthus, he quotes Caius in Eusebius, who, however, does not state that Cerinthus claimed to be himself an apostle, but only that he “pretended revelations written by some great apostle, *ως υπο αποστολου μεγαλου*, and related prodigious narrations as showed him by angels.” This being the only case given by Hammond, we presume no other was to be found.\* And this, obviously, was not a case of arrogating apostolic inspiration, but only of passing a counterfeit revelation ascribed to some other person as a “great apostle,” probably one of the “prime” or primary ones, as Hammond argues. As to the alleged agency of “angels” in showing him “wonderful things,” such a pretension put Cerinthus below the false prophets, in the claim of inspiration, and of course far below the sort of false apostles here supposed; for the true Christian “prophets” held direct communication with God, though not of the plenary kind. (See Hammond on Rev. ii. 2, *note a*, and Crusé’s Eusebius, p. 113.) Cerinthus was one of the chief pretenders who professed to keep within the Christian pale; and if *he* did not claim apostolic inspiration, it is highly probable no other pretender did, and infinitely improbable that so many did as to justify, in that sense, the broad denunciation of “false apostles,” and the broad allusion to “them which say they are apostles, and are not.”

Further: if apostolic plenary inspiration had been counterfeited in that age, we might expect the counterfeit to be included in the warning against the untrue “spirits;” but this is not the case; on the contrary, the only warning is against “false prophets,” or pretenders to the lower kinds of inspiration. St. John, thirty years after

\* Poole’s Synopsis, on Rev. ii. 2, quotes Parnæus for Ebion’s being a “false prophet:” whether “false apostle” is meant we do not know. The existence of such a person is doubtful. Mosheim’s remarks are to this effect. Eusebius does not mention him, though Milner, we suppose inadvertently, says he does. If there were ever such a person, it does not appear that he claimed plenary inspiration.

St. Paul had denounced the "false apostles," and only six years before doing so himself, makes no allusion whatever to them, in his caution concerning the "spirits;" and the omission is unaccountable on the hypothesis that they claimed to be "spirits" of apostolic pre-eminence—"Beloved, believe not every spirit, but try the spirits whether they are of God; because many *false prophets* are gone out into the world"—only "false prophets," not false apostles in the guise of "spirits." Surely the greater imposture, had it existed, would have been exposed with the less. The unavoidable inference is, therefore, that the greater existed not—in other words, there were none who claimed falsely apostolic plenary inspiration—the "false apostles" were *not* such in this sense.

4. We know of but one other sense in which the pretence to apostleship could have been raised—it must have been that of possessing the *apostolic office*—that of being apostles proper in the Christian *ministry*. For this view of the case there are several arguments. 1. It is, so far as we can perceive, the only explanation left us;\* the other theories being untenable. 2. It agrees with the points established in the last paragraph of our second head, and in the first of our third head, that there were apostles proper who were not of the thirteen—many of them; and these as a general and permanent feature in the Church—apostles proper, who, being neither special witnesses, nor plenary inspired, nor inspired in any extraordinary manner, could only have been such in the ordinary official or ministerial character. 3. It agrees with the scriptural fact, that there were apostles proper, not of the thirteen, not special witnesses, not having plenary inspiration, as Barnabas, Silvanus and Timothy, Andronicus and Junia; and with the scriptural intimation that apostles proper were at least somewhat numerous, "are all apostles?" 4. Paul contrasts the "false apostles" with those who were apostles among the "ministers of righteousness," as will be seen on recurring to our first quotation, i. e. with those who held apostolic rank in the Christian ministry: it was as "ministers" that they counterfeited the apostleship, not, so far as appears, as men extraordinarily endowed; they may perhaps have claimed the lower inspiration, and so have been "false prophets" likewise; more probably, they introduced false traditions under the high authority they assumed, or gave heretical glosses and explanations of the true Gospel. 5. The same quotation shows that they pretended to apostleship as "workers" or *workmen*: they were "deceitful workmen;" not like Timothy, "*workmen* that needed not to be ashamed, rightly dividing the word of truth;" they pretended to be "spiritual workmen or labourers," (see Parkhurst,) in

\* We have not deemed worthy of notice the opinion that the false apostleship was claimed on the pretence of being sent by CHRIST personally, whether before or after his ascension. It is a very weak notion. If it regard a simple mission by CHRIST, as the one criterion of the apostleship, it is contradicted by the case of the seventy, sent by him, yet not apostles; and by the cases of Matthias, Barnabas, Silvanus, Timothy, Andronicus, Junia, not sent by him, yet apostles. If it do not regard this as the one criterion, it leaves the nature of the apostleship undefined, and so settles nothing concerning the position assumed in the Church by the "false apostles."

other words, ministers of the Gospel; not the passive channels of a new revelation, but labourers in the one already given; and such in the apostolic character. 6. The declaration, in the same passage, "whose *end* shall be according to their works," is parallel with that of St. Jude, "and *perished* in the gainsaying of Core:" the sin of Korah was chiefly the assumption of the priesthood; as occurring in the time of Jude, that kind of "gainsaying" must have meant the assumption of the Christian ministry; and the impostors before us assumed that ministry under the pretence of being "apostles:" but they were to "perish" for their impiety, their "end would be according to their works"—the parallelism seems complete—and it shows that the apostleship they counterfeited was ministerial, official—it was the apostleship proper, with its ordinary rights and functions.

At this point of our argument, we bring into fuller notice the third passage relating to these impostors—"An apostle, not *of* *an*, *men*, neither by man, but by JESUS CHRIST." An apostle "of men" was one who had only human authority—an apostle "by man," was one set apart by human ordainers who had, and who conferred the divine commission, the ordainers being authorized agents of our LORD—an apostle by "JESUS CHRIST" was one set apart by CHRIST himself. (See Aretius, Poole's Synop., and Annot.,\* Doddridge, and Parkhurst on *απο.*) There were three classes of men, therefore, who were called "apostles"—those without the divine commission, or "false apostles"—those commissioned by CHRIST indirectly, through the agency of his commissioned ministers—and those commissioned by CHRIST in person. And these three classes were *equally* designated "apostles;" the last two, justly; the first, without a right to the appellation. In other words, the apostles "of men" pretended to have the *same* office, and the apostles "by man" *had* the *same* office, with the apostles "by JESUS CHRIST." To be a special witness of the resurrection was not requisite, neither was inspiration requisite for this office; and the mere function of a "messenger" can as little be predicated of the two other classes, as of the principal class to which the eleven and Paul belonged. This text is a clear and final proof that the apostleship proper was to be transmitted by succession, and was so transmitted; as is obvious in the phrase "an apostle *by* man:" and this was the sort of commission counterfeited by the impostors. The rule and fact of such a succession, and the false assumptions of it, show that the office was prevalent in the Church at large. And the placing of this rule and fact of apostolic succession "by" human ordainers divinely commissioned, on perpetual record, is an intimation that the apostolic office was never to cease.

We think we have now established, from the case and the passages before us, that the apostleship, as an ordinary ministerial office, belonged to the Christian priesthood in the years 58 and 60, and remained in it till the year 96; and this is equivalent to its being intended for permanence in the Church: its intended permanence is conclusively

\* Aretius, on Gal. i. 1, allows Timothy and some others to have had the title "apostle;" and Poole's Synopsis and Annotations allow the same in the case of Silas: their authority can only be 1 Thess. ii. 6.

shown from its being transmitted by succession. Perhaps no further remarks are necessary, to evince the support given by this fact to Episcopacy. Lest, however, the advocates of parity should say that our argument is incomplete—lest they should allege that the apostles proper, in their permanent character, were only such as *their* presbyters or presbyter-bishops—we shall endeavour to settle this point also.

And here we first remark, that those only are entitled to *enter* on this particular portion of the discussion, who have abandoned the opinions, if they have ever held them, or who have never maintained—that the whole apostolic office proper was extraordinary and transient—that the being a special witness of the resurrection of CHRIST was an essential qualification for the apostleship proper—that Timothy must have governed the Ephesian clergy as an “evangelist,” because he could not have been an apostle proper—that the “prophets and teachers” in Acts xiii. 1, whether their joint work was an ordination, a mission, or a benediction, could not have been apostles proper—that the “presbytery” mentioned by Paul, supposing the word to mean a body of ministers, did not consist of apostles proper—that Titus and the seven “angels” were not apostles proper—nay, that the “messengers,” besides being such, could not have been apostles proper. In other words, the very discussion of the point now before us implies, that *nearly the whole structure of the parity argument from Scripture must be changed*; which means that the old parity argument must, in the main, be abandoned. If so, what is left to Non-episcopalians on which to base the parity construction of the case of the “false apostles?” not much, certainly; perhaps we may say nothing. This is indeed a large result, but we are confident it is not over-estimated.

That the apostleship claimed by these pretenders was the episcopate, and not mere presbytership, may be proved by the various scriptural arguments which show the distinction between the two offices, and the superiority of the former—by the very expression “apostles *and* elders” —by the fact that the apostles, including Timothy and Titus, who cannot here be denied to have been such, ordained and governed the clergy, while there is no evidence that mere presbyters did so, &c. We need not recapitulate these topics, or enlarge upon them; they are sufficiently developed in our Tract on Episcopacy. The impostors, assuming the supreme title, arrogated the supreme station.

Another proof to the same effect is the declaration, “God hath set some in the Church, *first, apostles*.” We have just seen that the apostolic office was continued in the Church till the end of the first century, in its ordinary rights and functions. We here see that that office was made, by God himself, “first” in the Church.\* Now, the

\* Apostles being “first” in the Church, and bishops being their successors, the institution of archbishops, metropolitans, patriarchs and popes has no scriptural authority. As mere human regulations, such arrangements may, perhaps, (the three former, the latter claims too much for this *salvo*), be superinduced on the Episcopal system, on the same principle that bishops are subjected to the legislation and the discipline of the Church. Yet even in this view, as legislation and discipline are positively necessary for *all* fallible men, while the setting of one bishop over another is never more than constructively necessary, the propriety of the latter is not to be argued from that of the former.

elders or presbyter-bishops, being placed under other ministers, such as Timothy and Titus, were not "first" in rank, and of course were not apostles. Hence it follows inevitably that the "false apostles" did not claim to be mere presbyters, but arrogated a higher office, the highest, that of apostle-bishops.

Again : when Paul exclaims, "Am I not an apostle?" he intimates that his apostleship had been questioned. But who would question his being a mere presbyter, had that been the only grade of the ministry? it would have been gratuitous, to deny him a rank with the "ten thousand instructors" of the Corinthians. It follows, that his apostleship had been questioned as a function superior to that of ministers generally. And in asserting it, he includes in the superior function, as appropriate to it, some of the ordinary duties of the ministry; "Are ye not my *work* in the LORD?" "The seal of mine *apostleship* are ye in the LORD:" that is, the Corinthians had received spiritual blessings from him, ordinary in kind, yet distinctively such as an apostle could confer—blessings from "the Spirit of the living God, written in the fleshly tables of their heart." To his imparting such blessings to them Paul appealed, as the proof—of what? not of his being a mere minister, which nobody questioned—but of his being a minister of the apostolic grade. It is obvious, therefore, that there were ordinary ministers of that grade besides the inferior ones. And the title assumed by the "false apostles" shows that they counterfeited the superior office. They claimed the imparting of apostolic benefits, whether by means of preaching, of counsel, of benedictions, or of prayers, besides their pretending to regulate the doctrines of the Church. They arrogated the fullest powers that have at any time been ascribed to bishops.

We conclude then, that the parity exposition of the case of the "false apostles" is utterly untenable. Their case, as connected with the collateral illustrations, is, we think, *fatal* to the whole cause of parity. None but the Episcopal key will fit these portions of the sacred volume—they all point to Episcopacy as their unquestionable record.

#### NOTE.

THAT it was infinitely improbable that the "false apostles" pretended to be of the original twelve or thirteen, will appear from such considerations as these :—there are sixteen of our bishops in the United States : but never has it been attempted to counterfeit the person of any of them, either at home or abroad. So, of the twenty-six bishops and archbishops in England—of the nineteen bishops and archbishops in Ireland—and of the six bishops in Scotland. We may add the same remark, so far as we recollect, of all the bishops in the Christian world. Persons have feigned to be bishops, as in the case of West, and perhaps the Greek mentioned in the accounts of Mr. Wesley; but none have counterfeited the persons of other bishops—if otherwise, the cases are so rare and so obscure as not to affect this illustration of our argument. What the impostors



mentioned in Scripture claimed, was, to be apostles or bishops in their own persons, not in the persons of any of the thirteen. Of course the apostleship was not confined to these last.

Our fellow-citizens generally will perhaps see more clearly the force of this analogy, in another case. There are twenty-four governors of States in our Union. In no instance has it occurred, that any man has pretended to be one of these. The same may probably be said of all our magistrates of the higher grades. So clear is it, that the "false apostles" would not have pretended to be of the original thirteen who held that office—and so clear, that others besides the thirteen were made apostles—many others.

THE END.

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